ΑΙΜΑΤΙΑΣΙΣ:

OR,

The true way of Preserving the

BLOUD

In its Integrity, and Rectifying it, if at any time polluted and Degenerate:

WHEREIN

Dr. *Willis* his Errour of Bleeding is reprehended, and offered to be confuted by Practice and frequent Experiments:

AND

Certain Opinions of Dr. *Betts* in Physick rejected and proved dangerously false: Phlebotomy also which he stands up for, declared by Just Tryals to be destructive:

Whereunto are added

A Stomachical Spirit commended to the World.
Dietetical Instructions.
The Nature and Cure of the GRIPING *of the* GUTS.

By *GEORGE THOMPSON*, M. D.

Utcunq; rem verteris Ignorantiæ plenum est procurata debilitate sanare velle. Van Helmont in lib. de Febribus.

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ROGER L'ESTRANGE.

MVSEVM
BRITAN
NICVM

Domini *Verolamii* Discipulis quibuscunque virtute insignitis veritatem expertis ex rebus ipsis Dicat hoc Opusculum, G. T.

Viri Egregii,

VObis minimè ignotum est quàm vili statu hodiè versatur Ars Medica, antiquitùs maximo Honore decorata. Neq; vos latet quænam hujus Disciplinæ tam Nobilis degradationis causa sit præcipua, nempe Superbia, Ignorantia, Ignavia, & Avaritia Professorum: quorum maximè interfuerit istius Turbæ Profanæ Irruptionem in tam Divinam Scientiam enixè & opportunè antevertisse. Si non dedignati fuissent Iatri propriis manibus laborasse, nec Impensis peperciissent ad acquirenda Arcana Medicum nobilitantia, nunquam in Seplasiarii manus Incurioſi forsan Improbi vel Indocti tradidissent Pharmacopœan, a cujus solerti Encheiresi totus Medendi [illegible] dependet qui solus Artifi-

cem coronet. Eò temporis non prostituta fuissent venalia in Officina quavis Triviali & cujusvis Homuncionis lectioni palàm exposita Remedia qualiacunq; quæ intra Conclavis Cancellos debuissent aptè reconci.

Hucusq; progressum est securè ac incaùte in sanandi peritiæ Dedecus atq; Mortalium cladem. Sed proh dolor non adhuc resipiscunt Academici, neque eunt obviam tanti momenti malo totis viribus resistendo, susque deque habentes quid de futuro Arte Apolloneâ actum fuerit modò sibi cavere possint de præsenti ut lautè opulenter & granditer vivant. De cætero autem ἑαυτῶν θανόντων γαῖα μιχθήτο πυρὶ.

Vos vero quibus cordi sunt populi salus, Medicique splendoris restauratio, annitimini obicem opponere, ne ulteriùs serpat hæc vilipendii vulgaris Gangræna in totalem hujus facultatis eruditæ subversionem.

Ægrotat nunc miserè Medicina, quinimo ni maturè succurratur, conclamatum est de eâ: Quapropter ut (si fieri possit) pristinam recuperet Integritatem Domi meditanda est Reformatio. Sordes præ foribus Doctorum illustrium contractæ everrendæ sunt, *i. e.* Errores Dogmatici in Sanando Capit. les obtruncandi sunt, qui dum non-

nul-

nulli effulgente jam clariore veritatis luce etiamnum perſiſtunt defendere, opprobria nedum ſibimet ipſis Reis ſed etiam aliis Inſontibus qui meliora ſtudent accumulant. Quippe Ignara Plebs omnes ejuſdem farinæ indiſtinctim reputant.

Quatenus autem ſanguinis miſſionem (quam hujus Profeſſionis uti ſcandalum intueor maximum) pro præſtantiſsimo Juvamine a quibuſdam Doctiſsimis venditatam laudibuſque eximiis ſed iniquè celebratam animadverterim; vos ſedulos Rerum exploratores Domini *Verolamii* Diſcipulos, Æquos Arbitros appello, ut per Experimenta Practica publicè exhibita litem hanc dirimatis, uter noſtrum ſanationis Scopum optimè attingat Phlebotomus vel Aphlebotomus.

Hoc Offendiculo remoto, extemplò exuſcitabitur quivis Candidus Auxiliator ad Remedia ſupra Popelli captum perſcrutanda, quæ ad Radicem morborum extirpandam ſufficiant ſine virium caſtratione, neq; deſpondeat ſic convictus de hoc illegitimo *Galeni* methodo; quin poſſet brevi temporis ſpatio (ſi literis ac Philoſophia competenti imbuatur, jugis labor addatur atq; a fideli Duce aliquantiſper premonſtretur) enucleare hujuſmodi Medicamina quæ tran-

quillitatem intus applausumque ab extra ex condigno concilient. Hac divite supellectile Remediorum instructus Medicus Eruditus, valeat omnium Agyrtarum, Pseudochymicorum, Seplasiariorum, Empîricorum deterioriſq; sortis Medicastrorum Scommata, Æquiparationes, Aususq; eorum temerarios facile eludere. Non igitur aggredientur isti sordidi filii Terræ caput in propatulò exerere, præsenti quocunq; Philosopho tum Re literaria tum Spagyrica ornatissimo.

Nam hinc illæ lachrimæ: ita male comparatũ est quòd isti perfricta fronte præditi, nacta aliqua Præparatione Chymica, cujus virtus longè antecellit quisquiliis Officinarum vulgaribus, eandem Amethodicôs Præcipitanter ac fortasse quadrupla Dosî offerentes, atrocissima quandoq; Mala subjugarint, quæ aliàs insanabilia relicta fuerint a Collegis sagacibus in eorum Famæ diminutionem Eruditioniſq; ludibrium. At utinam hæc non nimis crebrò contingerent, per Indiscretum vitæ Balsami dispendium, Laxativa colliquantia, Vesicatoria istiusmodi Mangonia atq; Fucos ab Humoristis religiosissimè injuncta. Hisce transversis sanationibus si semel valedicerent Perdocti, confestim accingerent semetipsos ad directam Morborum

rum Medelam in horum confusionem Medicorum umbratilium. Quò ad vero in Medicaminum Antiquorum luto hæserint, nihil aliud expectandum est quam perpetuus hujus Scientiæ delapsus in deterius.

Male interim agetur cum vita Proximi, cum alii sub speciosa Eruditionis & Methodi Larvâ cœmiteria saginarint, alii vero sub mendacissima Panaceæ jactantiâ horrendum Homicidium impunè perpetrarint.

Hæc diutinè serióq; trutinatus, ex impulsu Animæ cogortum acriter redarguere tum etiam ex facto demonstrare, hanc venarum Depletionem (cujus Reatus Doctoribus Dogmaticis a Pseudo-Medicis pudibundè objicitur, unde quidam malæ Praxeos libertatem sibi vendicant) sub Doctoris *Willis* Patrocimo propugnatam (ad Therapeian veluti valde efficacem) esse nedum infaustum, infidumq; Auxilium, sed etiam Humano Generi perniciosissimum Inventũ. Hoc si non præstitero in conspectu Solis coram vobis Censoribus in alterutram partem nullatenus inclinantibus, quodvis detrimentum sustineam.

Neque mihi imputetur ac si Conatus noster Pathologicus νεοφοβίαν, Ambitum, aut Singularitatem saperet, vel ex Thymôsi atqu[illegible] invidia adversus quemlibet in li-

tem accensus essem: Absit, hos enim respectus pravos abrenuntio.

Atteſtor enim me calamum reposuisse absque hoc tædio si Orphanorum, Viduarum, Indigorum clamores, Artisque dehonestamentum illum non strinxissent.

Doctorem *Willis* laude dignum arbitror eo quod a Paracelso (in Chymiæ Decus) Initia Spagyrica licèt a vero aliena, vendibilia tamen mutuatus fuerit ad Physiologiæ fundamentum stabiliendum, Splendidum at Sabulosum in quo apparent ejus τεχνάσμαια ingeniumque Mangonicum: sed quia ista Quinaria Hypothesis Initians, Gravia Fatalia in medendo vitia introduxerit, hanc Disciplinam ut Reprobam argumentis solidis Praxîque notabili annisus sum convellere.

Admiror vero Doctorem *Bettum* Institutionis Aristotelicæ rudera (jamdudum ab emunctioribus rejecta) pro Basi Naturæ fundanda resumpturum esse, quæ Doctrina si reastrueretur, certò ominandum est Myriadum luem subsecuturam.

Aliquot ejus defectus periculosiores vitam humanam interminantes obiter delibavi pluribus intactis donec detur opportunitas severius taxandi.

Quicquid in his viris Do[illegible]us culpa dignum

num judicavi, nequaquam ulteriùs credendum expeto, quàm Erperimenta noſtra repetitim tentata comprobare valeant.

Adeſte ergo vos σπουδαῖοι καὶ περιεργώτατοι, hujus Duelli Jatrici ſpectatores ſententiam veſtram ſincerè allaturi prout alterutrius opera mereantur. Ut Philoſophiam Hermeticam in Omnipotentis Gloriam ejuſque Progeniei Ærumnoſæ ſubſidium provehatis medullitus exoptat.

Veſtrum Obſervantiſsimus.

Geo. Thomſonus.

TO

TO THE READER.

Ingenious Reader,

I *Have here exhibited to thy view, a Diſcourſe of* Bloud *according to many years Obſervation, written in my Mother Tongue (not without Scholaſtick Terms intermixed:) that the greater Benefit may be reaped by my Country-men, I requeſt thee to read it without any Raſh Judgment; firſt duly weighing ſome Problems or Propoſitions. I conceive if thou breſt unſatisfied whether Opening a Vein as it is indicated from Evacuation or Revulſion be a competent ſufficient Remedy for the Cure of a Pleuriſie, or any high Feaver; thou ſhalt find in this ſhort Tract a Reſolution in a Negative ſenſe, grounded upon Reaſon, Authority, but eſpecially that which is the ſum of All, Matter of Fact delivered according to what Experiments are*

paſt

past, offered to be made good for the future.

I beg nothing by way of concession, neither do I obtrude or pin any thing upon thy sleeve. Whom Just, Equal, often repeated constant Trials will not convince, nothing but a Miracle, yea hardly that will convert such an one from his Obstinacy. Be as you please Tractable, yielding to what I have set down, or Perverse and Refractory, I am indifferent, sith I have improv'd my Talent in giving thee a serious advertisement what mischiefs may follow this indirect course of Practice. However I doubt not the time will come, yea is not far of, that a Phlebotomist (as I have here characterized him) will be looked upon little better than a Bronchotomist, a Cut-throat, as soon as the Harvest of Noble Remedies come to full maturity: a large Crop whereof would quickly appear if well cultivated by Learned Physiologers. I am fully perswaded a hidden Treasure of Medicines far transcending these vulgar now in use, would soon be detected, and kindly accepted if the evil Morality of this most vitious Age did not intercept so great a blessing. For my own part, I am ready, willingly to exert all the sinews of strength I have in my faculty, for the sanative Instructions of languishing man, although my Retaliation hath

been

been nought elſe hitherto but odious, Ingratitude from moſt, whoſe Lives I ſtudy to ſave in a direct way.

Aſſuredly, were it not for fear of a greater diminution of the Honour of the Art, the danger of eclipſing the Repute and Credit of a Legitimate Phyſician, the proſtitution or debaſement of Arcana's *(it being a ſin to caſt Pearls before Swine) had I not ſeen the ſad effects of publiſhing Medical Bills in Apothecaries ſhops, I ſhould without farther delay openly produce thoſe Remedies which would (in deſpight of the greateſt Patrons thereof) ſtop the Orifice of this pernicious Galenical Sanguimiſsion. Now ſith this cannot be done, I am ready to reſolve any one who is capable, that the moſt Plethorick Body taken with a Feaver, or any one Cachochymick afflicted with a Pleuriſie may be cured without the Lancet more ſpeedily, ſoundly, and ſafely, than uſing the ſame. I know this will ſeem ſtrange to thoſe who are not acquainted with our Chymical Philoſophy, being nurſed up in this Ignorant way of Phlebotomy, being hurryed away by ſome private Intereſt, ingaged to reſerve a peculiar favour for ſome Relation, or Eminent Doctors their choice friends, who have infuſed this Opinion of Bleeding into them as Authentick, ſo that they had rather go to the Grave by this means with their fore-fathers*

fol-

following the French fashion, than to live to be Wiser. Such I shall leave to their own fancies as unreclaimable, bewitched by those with whom I am bound to contest, whom I principally charge as Antesignani, Ring-leaders of this sanguinary effusion. These I question not either to reduce to a better Judgment if they stand to it, or if they shrink back, to make it appear they are no better than Fugitives or Renegades in Physick. If what I have laid open be so far prevalent as any way to reform the method of Healing, that the poor man travelling in this valley of Tears, lying wounded by furtive Diseases, unpityed by the Galenical Priest and Levite, may receive succour from the Chymical Samaritane, I shall account it reward sufficient. Howsoever I shall rest contented, that what I have delivered is Truth, not to be destroyed by all the Powers of Darkness.

Lectori

Lectori Malevolo.

SI quis Medicus Literis inflatus (quid enim Agrammatî blaterent nil moror) per se, vel per alios Surrogatos Praxim nostram latricam fraudulenter subruat, aut dedecoret, Scripta paritèr atq; Remedia nostra sugillet, traducat, vel vilipendat: Idem autem si quando postulatus retrocedat, ac clanculùm se subducat non ausus calumnias suas defendere neq; per Experimenta Justa se sinat convinci: certò sciat qualisqualis iste oblocutor deliberatum esse mihi hunc ut Apostatam sive suæ facultatis Desertorem Typis mandare, indignitatemq; oblatam divulgare ut illius malitia detegatur ac Innocentia mea asseratur.

There

There are two other Treatises Extant by the same Author.

I. *Galenopale*: Or a Chymical Trial of the Galenists.

II. ΑΟΙΜΟΤΟΜΙΑ: Or the Pest Anatomiz'd, with an Historical Account of the Dissection of a Pestilential Body by the Author, and the Consequents thereof.

Sold by *Nath. Crouch* at the *Cross-Keys* in *Bishopsgate-street*, near *Leaden-Hall*.

OF THE NOMENCLATURE OF BLOUD, *And its Definition.*

CHAP. I.

THe *Hebrews* denominate it דם *ab Adam per Aphaireſim*, from its red colour, by the *Greeks* it is called ἅιμα, whence thoſe who abound with this pure juice are called ἅιμυλοι, facetious, courteous perſons; ſo great a power hath this liquid red matter to alter our conditions, that according as it is conſtituted in *Eumetry* and *Encraſie*, our morality may be good or bad.

The *Latines* give it the name of *Sanguis, quaſi Suavis vel* απο τ ξᾶν γῦια *aut* σάειν γῦια, being a Defæcate moſt highly perfected ſweet juice fiting to nouriſh all parts, *vel Sanguis quaſi* ἁγὸς *Sanctus*, for the *Ritual Vertue* it hath of purification of the *ſoul* in ſacrifices. The more crude impure part is called

Cruor ἀπὸ χρύος, i.e. *Crudus Concretus*, which undergoes manifold Guiſes, and is often the Subject matter of multitude of Diſeaſes, being ſometimes changed into an *Ichor Tabum*, or *Sanies*.

Sanguis called *blood*, κατ' ἐξοχὴν, is a moſt pure Sweet *Homogeneous*, *Balſamick*, *Vital Juice* (for the moſt part of a bright *Red* or *Reddiſh* colour) made by the *Archeus*, by virtue of Ferments implanted in the Ventricles of the *Heart*, *Lungs*, Veins and Arteries, cauſing a formal tranſmutation of the chyme or milky ſubſtance into this *ſanguineous* Liquor ordained to be the ſeat of Life, and the principal matter for Senſe, Motion, Nutrition, Accretion and Generation.

It is for good reaſon called *Balſamum ſeu Condimentum totius Corporis*, for as much as it hath a *Sanative* power, ſweetly uniting all the parts of the Body for the conſpiration of the good of the whole.

It is a great preſervative againſt Putrefaction as long as it remains in its integrity, for conſiſting of many Saline particles, it ſeaſoneth whatſoever it toucheth with a pleaſing *Sapour*.

It is the proper *Habitation* of the vital ſpirit, the immediate inſtrument of the Soul, in which it ſhines, diſplaying its Radiant Beams every way, that Senſation, Motion, Nutrition, and all other Functions may exquiſitely be performed.

Its colour is various, in ſome *White*, as in *Teſtaceous Creatures*. In ſome *Black*, as in the fiſh *Polypus*, but uſually of a Reddiſh or Crimſon Dye in the moſt perfect Creatures.

The efficient cauſe of its Production, is the *Archeus* or *Animal ſpirit*, making an *Eſſential Alteration* of a prævious Lacteous juice into this moſt highly

highly exalted Liquour of Life, through the efficacy of those Operative fermenrs which the great Conditor of all things hath destinated to reside in convenient places, principally in the cavities of the heart.

CHAP. II.

Of the different sorts of Bloud.

THe Air, Climate, and Food, do not a little alter the bloud of all *Animals*: For creatures that live in lofty places more remote from the fæculent exhalations of the Earth, (for as much as they participate of a more subtile, clean, magnale) have their bloud more rarified, volatilized, and so consequently Circulation the better performed without those Coagulations or Grumosites, which those resting nigh the lower surface of the Globe, always sending out some noxious emanations, are commonly incident to. Hereupon the winged common-wealth that frequently draw breath in a sublimer Region, have their juices for the most part better digested, mundified, and subtilized, than those which are constantly contiguous to the earth. For it is certain, look (*Cæteris paribus*) what air you draw in, such accordingly is the texture of the vital spirits, as these are generated good or bad, so likewise is the bloud, as this is constituted, so are the Carneous, Membranous, and Osseous parts.

Laudable or depraved food conduces much to the meliorating or *pejorating* this animal liquor, for as the diet is regulated in Quality or Quantity, so

Euchymy or *Cacochymy* follow making ſeveral diſcriminations therein.

Of all Creatures the bloud of man is graduated to the higheſt Perfection, fitting to be a Receptacle of ſo divine a Gueſt, the Immortal Soul, which as long as it is here incarcerated, lying couched in the *ſenſitive*, being bound to act by *Corporeal Organs*, ſuffers many Obſcurations, Defections, and Eclipſes, through variety of *Meteors* ariſing in the Horizon of this Microcoſm, from the bloud degenerate and depraved.

It would take up too much time ſtrictly to examine this vital juice in ſeveral ſpecies, and in certain Individuals, whoſe Qualities, Properties, Endowments, Inclinations, Affections, Actions, and Paſſions depend upon the Seed, the exquiſite eſſential part of this animal Balſom, both of which make up *Stamen & Subtegmen*, the Warpe and Woofe of every creature. This Liquor is in ſome animals thick, groſs, and fibrous, in others, thin, ſerous, and more fluid. There are thoſe who have it endued with a *Medicinal vertue*, as that of Cats and Goats, the laſt whereof affords us an Arterial Balſom of admirable effect in Pleuriſies.

Others have in it an *Intoxicating* and *Poyſonous* property, as Bulls, Dogs, *&c.* In certain ſpecies it is intenſly red, in others more remiſly. There are creatures which have only a Whitiſh Liquor in the body, there are thoſe alſo which poſſeſs it either obſcure, or of a black colour. The bloud of ſome animals is tangibly hot, in others it is ſenſibly cold, as in fiſhes. It is more ponderous in thoſe that continually adhere to the Earth, than in volatiles ſoaring aloft.

Satur-

Saturnine perſons have uſually a more groſs and ſtable juice very fibrous, cauſing deliberate pulſe. Thoſe who are jovial, have by nature a brighter, thinner Liquor, with a pulſe more quick. Many other diſtinctions of this ſanguine Balſom might be delivered, which for the preſent I can only lightly touch upon, directly aiming at thoſe things of greateſt moment, in which the welfare of man hath a more peculiar intereſt.

CHAP. III.

Of the Efficient, and Material cauſe of Bloud.

THe Galeniſts have reckoned for this ſixteen hundred years, four humours analogous to the four Elements in mans body requiſite for the eſſential *conſtitution* of this ruddy maſs, all of which they affirm are ſeparable and demonſtrable to the eye. Thus they make a diviſion of that which God & Nature never intended other than *Homogeneous*, pure, plain, ſymbolical with that ſingle principle of the univerſe; for as much as every thing the more it hath of ſimilarity in it ſelf, the more capable it is to be altered into multiplicity of divers different ſpecifick bodies by the *Magical* power of metamorphiſing ferments.

Now theſe Peripatetick Philoſophers deliver to the World, that the contexture of this vital juice is made up of choler, phlegm, melancholly and bloud, which united, produce as they would have it, the compounded body we call *Sanguis*: how groſly erroneous and dangerous this Tenet is, moſt Learned *Helmont* hath made evident.

Wherefore we conclude with that Noble Phyloſopher, that bloud is an univocal ſubſtance, diviſible only by ſome external accidental means, as the air or fire which cauſe a various texture, and different poſition of its atoms, whereby it ſeems to conſiſt of thoſe parts which are not really inherent in it, as is manifeſt in its degeneration from its native colour, ſapour, conſiſtence, and goodneſs which it had, before it became corrupt in the Porringer, or underwent the torture of the fire: Both of which do ſtrangely larvate and diſguiſe this puniteous Balſom, giving occaſion to the Galeniſts to frame their four fictitious humours no where really exſiſtent. Hence occaſion hath been given of taking wrong indications in the cure of thoſe Diſeaſes (eaſily ſanable if a firm foundation were laid) a great Catalogue whereof have been reputed incurable.

Had they but conſidered how this vital moiſture ebbs and flows in goodneſs and pravity upon ſlight accidental occaſions of any exorbitant paſſions, as Fear, Sorrow, Anger, *&c.* the manifold impreſſions of the ambient air, *Ill Diet*, immoderate exerciſe, divers exceſſive evacuations, and long retention of any recrement: Did they rightly underſtand how bloud like Mercury may be Polymorphiſed and changed into divers ſhapes, and at length be retroduced to the ſame ſtate and condition, as when it was in its Primitive eſſence: certainly then theſe Dogmatiſts would never be ſo forward to pierce poor mans skin, raſhly let out and throw away that ſubſtantial ſupport of life, fooliſhly and falſly apprehending that to be totally corrupt and deprived of what it was in its former being, and in no wiſe capable to be retro-

grade

grade, and return to it ſelf again; becauſe it ſeems to their eyes when it appears abroad diſcoloured, inveſted with a contemptible apparel, as Yellow, Green, White, Blew, *&c.* Moreover, one would think it ſhould put a ſtop to their prodigal profuſe bleeding, if they did but meditate with what difficulty Nature brings this ſolar Liquor to perfection, how many hazards of becoming ſpurious and abortive it paſſes through; how eaſily it is ſtained by an extraneous tincture; how often intermixed with ſomething allogeneous and hoſtile to it; how many elaborate circulations, digeſtions, and refinings it undergoes before it be throughly animated, and made fit for the right uſe of the immortal ſoul.

Now that we may be informed concerning the efficient and material cauſe of this vital juice, let us contemplate its original, the place where 'tis firſt generated, or conception, as an *Embryon* of its Nativity, Growth, and full Maturity.

The proper *Womb* where the bloud receives a previous Rudiment, earneſt or ſignature, of what Nature intends to perfect by degrees, is the ſtomach, where by vertue of a vigorous ferment, the food is converted into a whitiſh Chyle ſubacide ſomewhat fixed, agreeable to the part involving or containing, and to the ſubordinate inſtrumental cauſe, that is employed in this notable change of what is ingeſted. After the Chyle hath continued ſo long in the ſtomach, that it hath attained that ſcope Nature hath intended: it is emitted out of this veſſel, either oppreſſed with abundance, or ſtirred up with an extimulating ſharpneſs, which makes an apertion of the Pylorus, through which it paſſes into the *Duodenum*,

Jejunum, and *Ilion*, where a very bitter, yet a moſt balſamical dark deeply tinged Condiment attending the foreſaid Acide juice, ſtrait converts the ſame into a ſaline exceedingly *Volatilized* chyme, the more pure rarifyed part of which being made capable and pervious, is ſucked up by thoſe inviſible lacteous veſſels implanted in the meſentery, the more impure and groſſer is diſcharged through the Inteſtines. In theſe ſmal Fiſtulary cavities runs this innocent white Liquor through the Pancreas, into the deſcending Trunk Vena Cava, and through the *Thorax*, into the *Subclavian Veins*, by means of which it is conveyed into the right ventricle of the heart dilating, where intermixt with the bloud it is immediately altered in ſeveral accidents, there receiving the Character or Idæa of vitality by vertue of an inherent ferment concurring. Upon the contraction of the heart the valves belonging to the *Cava*, hindring regreſs, a fair way is laid open for its free egreſs through the Arteria pulmonica, into that ſpongy body the Lungs, in which part it is freed from ſome foulneſs and Droſs which this Porous Parenchyma in its filtration as it were imbibes and ſeparates, (the ambient Air inſpired, much conducing to the mundification, rarefaction of the ſame bright red juice by helping the fermentation thereof, and ſending out many nocuous exhalations in expiration. The matter being thus far prepared, it is at lenght brought down by *Vena Pulmonica*, into the left ventricle of the heart expanding, whence it is more vitalized and graduated in its excellency, and by a ſtrong ſudden conſtriction yirked and exploded by the Arteries meliorating it through

the extream Orifices of the fore-named veſſels into all parts of the body, where ſome portion is aſſimilated into the Identical ſubſtance of that which is to be nouriſhed, what juice fitting being ſpent in aſſimilation, the reſt is taken up by the veins returning it to the right ventricle, and ſo through the Lungs to the left: where it is advanced to a greater degree of perfection (by often Circulation) part of which is made fit for the generation of vital ſpirits, Accretion, Nutrition, and Procreation. Thus much concerning the material cauſe of bloud. Now the Efficient or Agent is the innate *Archeus* or vital ſpirit, which chiefly makes this formal Tranſmutation of whatſoever is nouriſhable. This works by his principal inſtrument: the ferments in the Duumvirate, and in the reſt of the digeſtions. For this *Primum Mobile*, moving *ſine Motore alieno*; ſets all the other wheels in motion, till being exantlated, and its vital power exhauſted, all the inferiour Orbs forthwith ſubſiſt, are at a ſtand and fail. This *Auto Kineton* is the ſeat or ſubject of the ſenſitive ſoul, where it is emicant and tranſlucent in the ſame manner, as the beams of the Sun received in by the air in a ſerene, clear sky are effulgent and bright, but in a cloudy, dusky heaven are offuſcated and opacous. Needs muſt melancholly, ſad thoughts attend the mind, when the ſpirits are tenebrous, dim, and dark, being clouded and over-ſpread with dark, miſty fogs of noyſom, exhalations ariſing from impure, feculent, malignant, degenerate moiſture, which cauſes the ſoul lodging therein to act irregularly, in as much as the primary inſtrument this vital ſteam by which the ſoul operates, is depraved

and

and bereaved of its genuine goodneſs. Wherefore that this place of the lifes reſidence may be capable to receive ſo divine a gueſt; Nature hath ordained and curiouſly fabricated ſeveral Pipes, venal, arterial and nervous, with fit cavities and convenient parts adjoyning for the Circulation, Fermentation, Digeſtion, Exaltation, Purification of this vital juice: So that if any thing diſſonant, violent, adverſe, incongruous, and of a different Texture enter into it, the ſame is either forthwith exploded, or a great inquietude, diſplacency, and confuſion ariſeth in the Oeconomy of the body, to the hazard of the whole frame of Nature.

Likewiſe if the ſtomach titubate and come ſhort in its right digeſtion, all the other ſucceeding ſhops ordained for maturation and perfecting this rubicund Liquor, cannot correct the miſtakes, errours, and defects of the firſt, ſo that we may conclude without controverſie, that this Noble Membranous cavity, layeth the foundation for the further erection and ſuperſtructure of the prime matter, which makes this ſtately edifice entire and firm. Let not any harbour a conceit, that the Liquor current in the veins and arteries will ever be brought to that requiſite maturity, and cleanſed from that droſs it is incident to, unleſs the ſtomach, the Key that unlocks all the Privy *Chambers* and *Cloſets* of this little world, be firſt ſet in order and rectifyed.

'Tis all one, as if one ſhould pump without ſtopping the leak, if he apply Remedies, *à Poſteriori*, to the conſequent indigencies in the parts, neglecting the main defect of the Duumvirate, *à priori*, which like the Helme of a ſhip,

re-

reduces into the right channel, the aberrations of other Kitchins ordained for the formal alteration of nutriment. For this purpose our principal ſtudy ought to be employed about the ſearch of ſuch Remedies, that are amicable and delectable to the *Archeus*, corroborate the tone of the ſtomach, augment, regulate, and fortifie its ferment, ſcoure away any thing recrementitious in it: dulcifie and mitigate what ere is acrimonious, preter-naturally auſtere, acid, corroding, ſaline, or putride therein: This being duly performed by a Pyrotechnical Philoſopher, a ſure door is opened for the exemption of Nature, much oppreſſed from ſundry grievous Diſeaſes, (which otherwiſe would prove incurable) bauking and eluding all the trivial medicaments of the Galeniſts.

CHAP. IV.

The manifold Occaſions that alter, clarifie, *taint, and deprave the Bloud; Alſo the true ſigns of its* purity or impurity, integrity or *degeneration.*

EXtrinſecal occurrences, and intrinſecal occaſions, cauſe a goodneſs, depravation, and deflection of the bloud from its native ſincerity. Thoſe inſeparable things without which we cannot ſubſiſt, as air, diet, retention, evacuation, exerciſe, ſleep, watching, paſſions, and perturbations of the mind do very much affect this noble juice. Above all, it is moſt altered by the air, and

and the perturbation of the ſpirits: ſuch fixed impreſſions are ſometimes made by theſe, that they become indeleble all our life after. Many laborious Chymiſts have to their miſerable experience found, that thoſe deletery, venemous fumes, and poyſonous Realgars ariſing from minerals imbibed by the air, and ſo inſpired, have ſo infected this Balſom circulating through the Lungs, that all the art of man hath not been able by the greateſt medicinal Arcana's to expunge the malignity contracted thereby.

How inſenſibly do thoſe virulent peſtilential atoms fluctuating in the air cauſe a miaſm, contagion in this red maſs, whereby it becoms coagulated or colliquated: which inconveniencies are no more to be avoided in ſome places, than that it is poſſible for any one to live without air. Doubtleſs that tedious Chronick diſeaſe the Scorbute, which is ſo predominant and Graſſant in this Nation, doth in greateſt part diffuſe it ſelf by means of the air, which inſenſibly conveys its pernicious Nature from Body to Body. So that ſome few having a high tincture of this evil, may in ſome ſhort ſpace, reſorting to much Company, annoy by a ſpreading ferment many hundreds, who according as their Bodies are diſpoſed and capable for the reception of this infectious Leaven, ſuffer more or leſs in pollution of this Nectar of life which by degrees falleth off from its priſtine goodneſs. If then timely prevention be not made either by potent ſtrength of Body, or a prevalent art, the man decays in his faculties, the *Archeus* becomes aculeated, exſtimulated, and becomes exorbitant, framing variety of Exotick, Morbifick Idæas, cauſing a Syndrom of Heteroclite

clite ſymptoms. Infinite are the exhalations flowing out from all ſorts of Bodies, greedily ſucked up by the magnale or poroſities of the air, which, when, where, and how it affects the bloud is not eaſily known to us: only this we can aſſert, that we have received injury from this ſubtil ambient, that adheres as cloſe to us as we to place.

'Tis a common Opinion taken up frequently by the vulgar, when they are indiſpoſed or incident to any diſeaſe, to ſay they have taken cold, thereby mincing and extenuating the magnitude and malignity of many feral Diſeaſes to their final overthrow, being ſo taught by their Oracle like Galenical Doctors (as they fancy them) whom they obſerved to inſiſt upon bare Qualities (meerly tranſitory, momentany, and ſhadows of true ſubſtances) for the Cure of moſt deſperate Diſeaſes, eſpecially Fevers: which I acknowledge is often produced, excited, and irritated by the ambient, but not meerly from the bare quality thereof quatenus cold, but as it is ſtuffed full of atoms Hoſtile to the Texture of our bloud, which ruſhing in through the more patulous paſſages of the Body, or ſtealing in through the leſs viſible pores, do frequently alter, and contaminate this Ætherial Liquor. 'Tis granted, that cold doth ſometimes accidentally put the Body much out of order, in as much as it ſtoppeth up the pores of the skin, in ſuch wiſe, that many noxious recrements are conſtringed within, to the depravation of the bloud, the impediment of its Circulation, and ſo to the great prejudice of the health, which otherwiſe having free vent, rid nature of a burdenſome clog, oftentimes preſſing it down either into dangerous or mortal Feavers.

In

In this case the principal means to be used, is to open the coarctation, constriction, and constipation of this general membrane by proper Diaphoreticks, withal rectifying the air, that there may be a free aporrhæa of whatsoever doth infest Nature and bloud. The next notable cause that makes great alteration for the worse in this vital juice, are the extravagant perturbations, storms, and tempests that arise in this microcosm, raised through mis-apprehensions, mis-applications, and mis-interpretations of things obvious to our sense, contrived by a luxated or dislocated imagination, *e. g.* Some frightful object presented to our eye, or a lamentable story related to our ear, doth strait disturb the *Archeus* with its concomitant in such manner, that a plain discovery is made what is done within by its sudden flux into, and reflux from the face; the *Index* of the souls affections: *Heu quam difficile est* (says the Poet) *Crimen non prodere vultu*: Joy, Sorrow, Fear, Hope, Love, Anger, Envy, Jealousie, are so conspicuously to be read in the countenance by means of the access or recess of this sanguine matter, that the best of Politicians study hath been to conceal those evident Signatures, Impressions, Stamps, and Characters of their Inclinations, Motions, Dispositions, and Affections arising from the bloud, but yet could never attain to any perfection therein.

How florid is the Front when the heart is chearful? how sweetly diffused is this spirituous Ruby through all parts in an equal proportion, circulating in every vessel with a quiet stream: on the contrary, how luride, discoloured, tawney, yellow, dark, pale, wan for the most part is the aspect when

when ſorrow hath laid ſiege to the fountain of life: what ſtagnations, coagulations, unkindly colliquations, exorbitant fermentations, dyſpepſies, apoſtaſes, defections, tranſmutations, allogeneities, vapidities, malignities, auſterity, acidity, acrimony, is this juice liable to, at firſt diſordered in part, at length by degrees quite ſubverted from thoſe deformed odious Idæas of Sorrow, Grief, and Anguiſh of ſpirit.

O triſte nomen, O diis, odibile!
Melancholia lachrymoſa Cocyti filia,
Tu Tartari ſpecubus opacis edita.

This feral Brat of Hell melancholly, doth ſo diſturb the Oeconomy of the ſouls reſidence, that the ruddy Balſom of the Body hath become βορβορώδης, lutulent, fæculent, deprived of its primitive excellence, ſo that whereas it was before the fit matter of clear, *luminous, active ſpirits*, from whence aroſe regular, ſound, comformable actions, it is now being degraded the Original of a Black, Fuliginous *Archeus*, which clouding the ſoul in ſuch a manner; that the whole frame is diſordered, and all the powers are violently hurryed into an ataxie. Briefly, all immoderate paſſions do exceedingly operate upon the bloud, ſpoiling it more or leſs of its integrity. Thus *inter ſpemq; metumq; timores inter & iras*, is this ſubject matter wherein the ſoul delights agitated, concuſſed, ſometimes as it were charm'd into a coagulum or curdly ſubſtance, again then colliquated into a virulent corroding, fretting *Ichor* or *Serum*, now a modeſt apprehenſion of ſhame, adornes the *skin with* a lovely roſie bluſh; a

ſud-

ſudden fear leaves the ſuperficies of the body exanguious, pale and Ghoſt-like, as likewiſe exceſſive love perpetrates the ſame by degrees, *Pallidus omnis amans*: Envy conſumes this *vitæ pabulum*, as a Moth a Garment.

Jealouſie as cruel as the Grave, never leaves till it devours its vigour and fibroſity. Anger intoxicates it, pourtraying the perfect *Idæa* of madneſs therein, which ſometimes is ſo graduated, that no poyſon in this part of the world ſeems to be more active, for a few atoms of this venomous gore penetrating the Cutaneous membrane, hath infected the whole ruddy maſs introducing moſt truculent ſymptoms: wherefore *Ira furor brevis eſt, hanc tu compeſce catena.* Let it be our whole endeavour, *ut ſit mens ſana in corpore ſano*, for if we be not Maſter of our unruly paſſions, 'tis impoſſible there ſhould be an Eutomie, an Eucraſie, and Eumetry, in this ſolar juice.

Likewiſe food is to be conſidered as powerful to make an *Euchymy* or *Cacochymie*, for thoſe things whoſe *Vita Media* are ſo tenacious, that they cannot be conquered by the ſtomach, do often put Nature to very great ſtreſs, cauſing it to frame many ſtrange Images, ſo leading it captive into a morbifick ſtate. I have found experimentally, that fleſh or any thing *Dyſpepton* of difficult digeſtion in any Feaver putrifies in the ſtomach, contaminates the bloud, augments the Feaver, which the good old man *Hipp.* verifies, ἢν τις πυρέσσοντι τροφὴν διδῷ τῷ μὲν εὐκαίνοντι ἰσχὺς τῷ δὲ καμνόντι νοῦσον, *i. e.* if you give any thing very highly nutritious to one in a Feaver, the ſame will encreaſe his Diſeaſe, weakning the Patient,

which

which given to an healthful body, would strengthen him.

Again, whatsoever superfluity is retained after the six Digestions are performed, do either by their quantity or quality incommodate the blood, causing it to deviate from its sincerity; likewise all profuse excretions do much disturb it. Motion, Rest, Watching, and Sleep, passing their due limits, cause great inconveniences herein.

The *Phænomena* or *signs* whereby the blood may be judged good or bad are, some apparently *Visible*: others more obscurely latitant. A skin tinged with a preter-natural Black, Citrine, Yellow, Green, Pale colour, supposed it be not contracted from the impression of the Air, Climate, or any outward accident, doth certainly indicate that all is not well with the juice within, for *qualis color cutis, talis corporis habitus, sanguis & spiritus*. A feaverish state, cutaneous eruptions, a spontaneous lasitude, difficulty of breathing, an irregular pulse, *Arythmus*, *Dicrotus*, *Formicans*, *Serratilis*; observing no just proportion. Degenerate excrements arising from several Digestions of various colours, Green, Yellow, *&c.* of bad consistence, as lentous, viscous, clammy, thin, sharp, fretting, cause some suspicion that the blood is impure. Likewise if a man be melancholly without any just reason, ἀκατάστατος, indisposed, dull, delirious, forgetful, sleepy, or over-watchful, he may suspect all is not well within. There is no greater sign of notable impurity in this mass, than when there appears any excessive Hæmorrhagy, as from the Nose, Piles, or Mouth; for then we may conclude, that some irritating matter is got therein, which like a Thorn

extimulates the *Archeus*, so that it becomes impatient, fretful, and furious, profusely squandring away the most precious stock of life in a prodigal manner. Now if we desire to keep a constant Tenour of health, we ought strictly to observe whether any of the six Digestions do at any time titubate, or faulter, and forthwith to seek out for means to correct the same, and reduce it to integrity, sith it is not possible that the liquor of life should be free from feculencies, imperfections, and apostasies, if the Organ that frames it be irregular and depraved.

Here I must give a Caution to all intelligent Persons, that they do not rashly censure that blood let out in the Porringer necessary to be sent packing, because it is disguised in various colours, as blackish, blew, green, yellow, white, *&c.* supposing it to be corrupt, and so unfitting to be retained within the verge of life. It is no such matter, I can maintain: for this superficial alteration proceeds from the Air, spoiling it of its pristine goodness, not that it was really corrupted in the vein. For the demonstration of this, I will undertake upon forfeiture of a great penalty to open the vein of a Cachochymick body, emitting about two or three ounces of the visible foresaid degenerate matter, then stopping the Orifice, make use of proper Remedies to this Individual, whose habit I doubt not so to alter in the space of about a fortnight, that no such putrid matter as they improperly call it, shall be found in any vein whatsoever opened, which may fully satisfie any sober inquirer after truth, that the corruption was never really existent in that while it was in the vein, which in so short a

time

time is thus redintegrated; for corruption being an absolute privation of that formal essence of the thing: and sith there is no retrogradation in this kind, that an *Ens* losing its form by dissolution, should assume it again, *nam à privatione ad Habitum, non datur regressus*; it infallibly follows, that this juice thus restored Technicos by Art was never truly corrupted as they would have it. Hence it follows, that the fair pretence of the Galenists, that the juice drawn out of the patient forasmuch as it is corrupt in the Porringer, is happily discharged; appears a meer imposture contrived on purpose to stop the mouth of those who scruple and question Phlebotomy.

CHAP. V.

Concerning the Latex or insipid aqueous Liquor, that is concurrent with the Blood.

TReating of the blood, I cannot omit its inseparable companion that closely perambulates with it through all the winding Mæandrous Pipes in this microcosm. It is called Latex by *Helmont*, by some Lympha by the Gr. ῥεῖθρον. It is a Diaphanous clear liquor ἄποιος, fabricated in the second digestion by vertue of a ferment there residing. It is the matter of Urine and Sweat. It undergoes various alterations, partly from sanguine mass, and partly from the solid parts of the body, whose ferments as they are mis-affected, so they infect this limpid liquor. It is of very great use, first as a vehicle to

the bloud to convey and usher it freely into all parts. Secondly, to hinder the condensation and coagulation thereof, that it may not restagnate, and so be hindred in its constant circulation. Thirdly, that it may carry off several impurities and dross, that the parts contained and containing are obnoxious to, mundifying, and as it were rincing away their contracted foulness by Urine and Spitting, reposing the same either in certain Glandulous Emunctories, or diffusing what is saline, acid, acrimonious, pontick or bitter, &c. through the porous skin. Fourthly, it serves for the humectation of those parts, otherwise prone to Aridity, as the bones and Cartilages; hence that Synonia or albuminous substance that intervenes the extremity of each bone is maintained. Fifthly, it is the matter of tears, spittle, sweat, and urine, all which are rightly fabricated as long as the ferments perform their office as they should, but becomming exorbitant, this Latex degenerates, causing great offence and injury to the life of man. Hence feavers of all sorts, the Scurvy, Squinzy, Pleurisie, Cephalalgy, grievous Gripes, Fluxes, Dropsies, Hæmorrhoids, Oedematous Tumours, Erysipelas, Phlegmons Cacoethes, and Fistulous Ulcers, and cutaneous Eruptions, of multifarious shapes, wherein for the most part great malignity and venomous nature is included. This depraved Latex is the cause of intollerable thirst in a Causos or a high feaver, which is indirectly attempted to be allaied by Julips of the Galenists, who intend cooling and moistning, as taking their Indication erroneously from heat and dryness, which then would easily be corrected by a draught of cold water or small

small Beer. Whereas the true way if rightly taken is to dulcifie the salfuginous or Briny Latex by appropriate Remedies to destroy the malignity that harbours therein, and to carry off by urine and skin sensibly or insensibly, that Ichorous matter which annoys the whole mass, endangering the total coagulation of it, whereby the *Archeus* is put into extream displacency, being exceedingly heightned in its perturbation at the presence of so tedious, vexatious, virulent and mortiferous a sociate. It is not amiss sometimes to exantlate or pump up this sharp *Serum*, and to send it packing *per Ptyelismum*, by salivation, supposed it be done by those things that are free from a noxious property, leaving no impression behind, which cannot be performed by ☿ *dulce* Turbith *mine*, *Precipie*, and such like imperfect preparations of Quick-silver, commonly sold in Apothecaries shops, and frequently used by the Galeno-Chymists, who for that reason assume the name of Chymists to the infamy of this Noble Science. By their leave I must tell them, and I can assert it as a real truth, that no Legitimate Spagyrist, if he be throughly grounded in his Art, will exhibite any of the foresaid preparations of ☿, yea moreover, nor oil of vitriol corrosive, nor the spirit only a sower Phlegm, the best thing they have of an Adipson, on which they depend for the abating of extraordinary Thirsts.

Bartholinus a very laborious Anatomist, hath made a discovery of certain Lymphaducts, Receptacles of this clear water, which taking their Original from the Liver and Spleen, tend upward to the subclavian vessel, and downward to the Renal cavities: so that Nature hath been very

ry solicitous to lay up as it were in store this most necessary water, that it may upon all occasions be in readiness to be brought forth for the Emergent use of the fluid and solid parts.

If this Latex offend in Quantity or Quality, perfect sanity cannot be enjoyed. If it be deficient Atrophy, Consumption, Marasmus follows, if not timely prevented, as appears in those whose *pericardium* being dissected, hath been destitute of any considerable moisture: if it abound Cachexie, a very ill habit of body, and Dropsies ensue. If it be fretting, salt, or acid, many Idæas of Diseases arise to be specifyed according to the part affected. Now *Omne Acidum est Venis, Arteriis & Nervis, membranis, hostile, stomacho vero gratum*, according to our Philosopher: Whatsoever is sharp is pleasing to the stomach, but very offensive to the veins, arteries, nerves, and membranes, which are thereby vellicated, *curled, convulsed*, and *corrugated* at the presence of that, whose Atomycal parts are like so many thorns.

In Infants the tone of this Latex being subverted, causes an Hydrocephalus, a head very much tumefied. In a declining age it deviates from its integrity, and much infests the Lungs.

The goodness or pravity of the Latex depends much upon the blood as it is constituted, for although it is no essential part thereof, yet is it altered for better or worse, according to the channels it passes through, the lodging it taketh up, and the condition of its associate, notwithstanding I will not deny but that it may be sometimes impaired in its due excellency, and this withall remain very pure and sincere. It is prone to be often damnifyed by outward acci-

dents,

dents, as the ambient air, any thing that impetuously rushes upon it, making a contusion or solution of *continuity, whatsoever* doth terrifie, colliquate, and gall the skin, or intoxicate it, putting the *Archeus* into a violent passion, thereby turning the placid innocent Liquor into an unpleasing, hurtful, corrosive *menstruum*.

Urine and sweat are by some reputed to be the same, however they are mistaken, for urine comes from a putrefactive principle, whereby the Latex is turned into an urinous Nature by vertue of a ferment proper to the Kidneys, which if it be perverted, many Diseases emerge, Dysuria, Ischuria, Stranguria: if totally destroyed there happens, that rare affect called Diabetes. The sweat comes from the Latex, drawn thither by the *Magnes* of the membrana *Carnosa & Cutis*, whose attraction is more powerful when promoted by exercise, heat, frication, and attrition, *&c.* which are great means that that undulating moisture in the inward part hath its recourse to the Periphæria or circumference of the body, and so passes through the pores thereof in form of a dewy Mador. This water as it is tinged or impregnated by divers occurrent matter, it finds in the passages where it is transient, so it retains an odour, or sapour, colour, consistence, for the sweat of some is very stinking and noisome in scent, sharp in taste, yellow, greenish, darkish in colour, glutinous, clammy, waterish, and sometimes so fretting, that the Linnen is even corroded thereby, as if it were imbrued with a weaker sort of oile of vitriol, which expulsion is always laudable, if it be performed by strength of Nature, διὰ ὅλου τὸ σῶμα ἀθρο-

ἱδρῶς ἢ λαβρῶς, for an Ephidrosis, particular sweats always portends debility of the *Archeus*, an unequal strength, a defection of the attractive faculty, stubborn, obstructions, and abundance of lentous, clammy, tough matter, not easily capable to be tamed by the vital spirit.

Here I cannot but make an animadversion on that truculent Disease which formerly raged in *England*, to the destruction of some thousands. It had its original doubtless from a degenerate Latex turned into a malignant *Ichor*, which caused a tabefaction or colliquation of the bloud and Nutritive juice, which issuing forth in a copious measure symptomatically, without any Euphoria alleviation, quickly consumed the stock of life. The attempt made at first to cure this malady, by stopping the sweat by astringents and cooling things, proved not only frustraneous, but also very mortal, for the malignity being thereby more concentrated, wanting a *Momentaneous* vent through the universal membrane, it forthwith preyed upon the *Archeus*, extinguishing the Lamp of life in such sort as a Mephitis or subterranean damp doth obfuscate, and at length put out the flame of a Candle. Now the proper adæquate Remedies that took effect in this feral evil, were Eustomachicks, as likewise counterpoysons that did immediately resist the venome by obliterating the Idæa thereof, by corroborating the enormon, exterminating the intoxicated *Ichor*, and ill conditioned Latex through the habit of the body, carrying it that way *quo natura vergere studebat*.

Most stubborn Coughs oftentimes vex many, by reason this Latex is become illegitimate and

deſtitute of its primary eucraſie: for having contracted a ſubtile pungitive acrimony, it exceedingly grieves the tender body of the Lungs, through which it is continually circulated. Hereby this part is extimulated to vexatious exploſion, night and day without any conſiderable expectoration. The Galenical Lohochs, Lambatives, ſyrups, and ſeveral mixtures ſignifie nothing in this caſe, for they do but prejudice the Mint where the Latex doth firſt receive a ſtamp, which being at firſt defaced, can never after be repaired and brought to its perfect form. I have always found experimentally, that nothing is more prevalent to maſter the Orgaſmus and enormous cataract of this fretful Liquor, than to give a vomit proper for the diſcharging any ſuperfluity about the ſtomach, no whit offenſive to its ferment, nor diminiſhing its vital ſtrength. As for thoſe vomits of the ſhops, which Galeniſts make uſe of, I utterly renounce them, as unfitting to be uſed by a true Son of Art.

Here I ſhall inſert ſomething requiſite, and peculiarly belonging to a vomit that acts as it ought towards the cure of any dangerous Diſeaſe. 1. It ought to be ſafe,—ſo that one need not fear to ſleep after it, to walk about the houſe, nor be terrified that it work not by vomit or ſtool. 2. It is aſſiſtant to Nature, that it may be able to diſcharge the morbifick matter, keeping up its vigour after a ſharp contention and victory over the Diſeaſe: not leaving it very languide in danger to be encountred by ſecond infirmities, as is commonly obſerved to be the effect of the ordinary Purgatives. 3. It leaves untouched whatſoever is ſound, not coliquating the wholſome juice

juice of the parts. 4. It conveys away by expectoration ſweat, and urine, whatſoever is hoſtile to Nature. 5. It ſweetens the Acrimony and Acidity of the Latex. 6. It caſts ſome bright radiant luſtre upon the *Archeus*, whereby it is illuſtrated, and ſo by reflecting beams enabled to ſcatter thoſe dark cloudy miſts and foggy exhalations that obnubilate the life. That Phyſician that is furniſhed with ſuch an *Arcanum*, dares give a vomit to that Patient, to whom a Galeniſt of the greateſt fame dare not exhibit one, (as I have heard) for a hundred pound. I have this twenty years practice attempted many ſpecious, highly applauded medicines, for the regulating this ſpurious Latex, but never was I ſucceſsful to any purpoſe, till by long labour and expences, I at length met with ſuch an Emetick, endued with the aforeſaid properties, which was potent in amending the errours of this limpha in the fountain or firſt ſource thereof, I mean, the Duumvirate that governs the whole body. In ſhort, the Phyſician that is to ſeek in ſuch a ſafe effectual means, ſhall never be able to ſtrike at the root of any fixed diſeaſe, but muſt be forced to palliate by bleeding, bliſtring, venomous Purgings, iſſues, &c. that he may ſeem to do ſomething, ὡς πολυπραγμων, after a buſie manner to content his Patient, leaſt he ſhould be thought to receive his money for nought.

CHAP.

CHAP. VI.

Of the manifold Diseases that take up their Lodging in the Blood.

Quicquid in sanis actiones sanas, id ipsum in morbis via pravas edit. If as we are taught, in the blood is Life, Light, and Health, then necessarily according to the foresaid Theorem in the same is death, darkness, and sickness; yet is it to be taken in such a sense as this red spirituous liquor relates to the fountain, from whence primarily it had a beginning. For in truth, diseases generally are first embryonated and Characterized in the vital spirit, residing in the *Hypochondries*, stomach, and spleen, from whence they are traduced secondarily into other parts. For example, *Cephalæa*, i. e. an inveterate pain in the Head, took its first beginning from the enormon of the *Dumvirate*, where the seminal Rudiments and Idæa of this disease were obumbrated or shadowed forth by the sensitive soul, excited to passion upon the apprehension of something disagreeing and injurious to vitality. Afterward the same is perfectly delineated in the *Archeus* of the brain, in which the scene laid below is now brought to light above. Now is to be seen a syndrom of many symptoms, which plainly shew the Nature of the disease suitable to the part afflicted: here the Latex and vital juice apostatize by degrees from their purity the ferments, and consequently the digestions of the brain becomming viciated, so that this Organ which at first suffered

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ed, *per Deuteropathiam*, is now alienated from its former integrity, being disordered, *per Idiopathiam*, hereupon the parts adjacent incur infirmities, as Amaurosis, or Gutta, Serena, Opthalmy or inflammation, a Cataract, a Pterygion or film in the eyes, *&c.* a Parotis, Inflammation, Tinuitus, or tingling in the Ears, *&c.* Yet however still the fountain root and original of this, νόυσ& ἐπιγενόμενος, came from the *Dnumvirate*. So that if any ligitemate Physician go about to make a Cure of the Cephalæa and other supervening diseases, he must aim directly at the extirpation of that primary cause, which first generated, propagated, and gave life to the second infirmity. Now the efficient and material cause of all diseases, is the vital spirit implanted, especially in the most pure juice contained, and parts contained, for the supply of which the influent serves. This ingenite Αυτοκίνεσον, had at first ἡ δύναμις πλαστικὴ, a power given from the great Conditor of all things, to bring the fluxile seed into the conformation of an Embrion, and after that to maturate it for parturition: since when it continues a despotical Government over all the faculties, functions, offices belonging to this Republick, being the seat and habitacle of life or light, form, or the sensitive soul.

As the soul inhabits the *Archeus*, so this is permanent in the blood, and all three take up for their Metropolitan or chief place of Residence the stomach and spleen, in which the soul by means of the *Dnumvirate* acts freely. The imbred spirit is implanted every where throughout the whole body, taking notice of the least mischief which happens thereto in every single particle,

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So that if a thorn, a splinter, the sting of a bee, wasp, a Scorpion, the biting of a Viper, Tarantula, Mad dog, or Rattle snake break the skin, touching the vital juice: This *Archeus* forthwith frames Idæas of indignation, fear, sorrow, *&c.* According as the Nature of that which vulnerates it, such & such symptoms are evidently contriv'd by this quick sented and tasted spirit, which nimbly *apprehends* what is nocuous, and what is harmless to the life. This *Custos* I say is ubiquitary in the body, carefully watching for its preservation, but it is in an extraordinary manner concentrate, where the first preparation of the sanguine mass is made, here the Apoplexie, Epilepsie, Palsie, Convulsions, Lethargy, Scotomie, Delirium, Melancholly, Madness, Phrensie, Phthysis, Quinsie, Peripneumonie, *Incubus*, Asthma, Dyspnæa, vexatious Coughs, Syncope, Lypothymie, griping of the Guts, Diatrhæa, Dysuria, Arthritis, Gout in several parts, Cachexie, Dropsies, the Scurvy, Hypochondriack Passion, all sorts of feavers continual or intermitting, mild or malignant, the small Pox, Measils, spotted Feaver, the Plague, Marasmus, Erysipelas, Phlegmous Hæmorrhoides, *&c.* In this Mint they are all first coined, receiving an Impress Schem or Figure, according to which they act uniformly upon the Scene of this microcosm.

That which makes a difference of Feavers and other Diseases, is the first mover extimulated from an extraneous matter: Impatient withall of the Local Possession of the same; for as it relisheth Excrements, so it is affected, fashioning in the Hypochondries τὰ ἐιδωλα νοσερὰ, the pourtraicture of that *Ens Morbosum*, analo-

nalogous thereunto: and were there not a Discriminating fancy in the vital spirit, whereby a disease is determinated to this or that kind, and made to be *Hoc aliquid Specificum*, there would necessarily be a great confusion in the Catalogue of infirmities, that none could rightly and distinctly understand the Diganosis, the true Knowledge of them, but in a preposterous manner should mistake one for another, becoming uncapable to applicate, and appropriate Remedies according to the Nature of what infests us. Sith then it is otherwise, that the symptoms of the falling sickness, Lethargy, Peripneumone, Asthma, *&c.* do constantly evidently discover the species and essence of the Disease, this can never be but from an efficient material cause or Principle above the four humours of the Galenists, or the three principles of *Paracelsus*, and his Sectary Dr. *Willis*, who adds to *Sal*, ful, and *S*, Water and Earth. But how far from solid truth, we shall ere long examine.

As for the former opinion, it is at this day exploded by most Scient Philosophers, who have rejected that consuming *Ens* (which they would have to make up one of their four Elements, and consequently the four humors, as a meer fictitious conceit, fetched from the *Utopian* Elemental Region of fire immediately next the Moon.

This latter opinion borrowed from the Chymists, I confess seems to be plausible and very taking, as if it contained some verity: notwithstanding narrowly searched into, and put to the fiery tryal of experimental Philosophy, the infallible *Lapis Lydius* or touch-stone of our Works, whether they be allowed or Reprobate, it will ap-

appear expressly, that those so called five Chymical principles, of which all bodies (as Dr. *Willis* asserts) have their imitated Synthesis, Concretion, or Composition, and into which their Analysis, Dissolution is made, are not the essential, efficient, and materil cause of diseases. I cannot subscribe to what Dr. *Willis* positively delivers as a truth, *in capit de ferment*, that *Corpora quævis e Spiritu, Sulphure, Sale, Aqua & Terra constare*, i. e. Every body consists of Spirit, Salt, Sulphur, Water, and Earth, and according as is the different motion and measure of these in Concretes, so is the beginning and end of every thing, with the diversity of their fermentations to be considered. I would willingly know of Dr. *Willis* as expert an Anatomist, as he is in the dissection of Nature, when ever he discovered visibly all these five principles in any body whatsoever, without the torture and corruption of the whole.

If these can be otherwise extracted, and demonstrated to me by him, I shall become more inclinable to his opinion: but sith I am sure he cannot, I have very good reason to maintain, that these parts separated from Bodies by the fire, were never actually pre-existent in them, but are fabricated by Vulcan, and so instead of being Principles or Elements of things, they become no other than Products. Moreover if ever the Doctor beheld with his eyes, shewing to us the same (for to putatitious notions of the Brain we give no credit, sith being an experimental Philosopher, we hope he will not impose any thing upon us barely, because he saith it) these five supposed fundamental Principles produced in any living body by any heat whatsoever, I shall forthwith

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submit to his judgment, and Cure diseases according to this Hypothesis. Till then he must excuse me, if I tell him that the stately touring structure founded upon this Quinary Doctrine of Principles, easily captivating those that look only superficially upon truth, will undoubted fall to Ruine.

3. These supposed *quinta prima*, cannot be disgregated from some bodies by the fire, any Art or sublunary machine of man, witness Mercury, which being a Homogeneous, similar, *Ens*, (not conspurcated or fouled with any strange matter) cannot by any devise of man whatsoever be brought into the foresaid parts. It may indeed be disguised several ways by additaments, deluding the eye in the form of an Oil, Water, Salt, Sulphur, and Earth, but they are only momentany dresses, which this Proteus hath assumed no whit Real, sith it may in a short time be made to retrocede to its primitive *Individual Substance and Consistence.*

Our great Philosopher *Helmont*, declares absolutely, *Ex Arena silicibus saxis non calcariis sal. aut ♀ nunquam trahi posse:* That 'tis impossible to fetch out of Sand Flints, and all sort of stones except Lime stones, Sulphur, or Mercury. But he could by means of his Liquor Alkahest (never to be attained by Dr. *Willis*, or any Galeno-Chymist, who dare not believe it hath an existence, least it should be expected they should spare time, take pains, and be at Charges to acquire it) he was able I say by means of this great Dissolvent, to convert Sand, or Stone, into salt æquiponderat to its former Bulk, which mechanical Probation gives more satisfaction to any intelligent Person concerning this truth, than any tedious Argumenta-

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tion to the contrary, contrived never so subtilly and plausibly.

Again, what spagyrical hand did ever Analyse Water (not impregnated with a seed) that the *Quinta Prima* might be made manifest. The *Tria Prima* according to our Philosopher, may be said to be in it Analogicôs, but in no wise really existent therein. 'Tis true, we often use the Etymon of *3 Prima*, for the distinction of those parts that have a disparity in them created by the fire, yet this doth not conclude that they had their integral being in that body, out of which they were extorted anamolôs. No more than a Charcoal can be said to be *revera* in Wood, Glass in ashes or sand: because by the Alterative power of Vulcan, they have received this peculiar stamp differing from the quiddity of the thing they were before. *Helmont* affirms an *Aqua vitæ* may be drawn out of any Vegetable that hath not lignosity [illegible]; is it then to be taken for a Thesis, that [illegible] *vitæ* was a Principle of the same; after this rate we should multiply principles, and of five make fifty, and perhaps more; if whensoever we see some notable Product from the fire, we should presently conclude that it is *Ens primum principians*. If the Concrete had in it those many things that are made of it, Chyle, bloud, flesh, bones, and other parts should then be materially contained in the grass, to which these substances do owe their first original. The same water also that nourisheth sundry Plants of a different kind, should harbour in it so many sorts of specifick juices fitting for the nourishment and accretion of each distinct Vegetable. But this is ridiculous to conceive, sith we cannot but

know that the ſeminal ferments of every thing maketh a tranſmutation of what it taketh in, and by vertue of them, alters, appropriates, and brings into an Identity with it ſelf, that which before was remote of another kind, and moving in another ſphear. This formal tranſmutation is frequently practiced by Nature: the Rain firſt exhaled from infinite number of bodies, carryed up into the middle Region, where the ſeed of every thing is mortifyed, is there converted into water, which being ingravidated with celeſtial vertues, is by their influence forced to deſcend upon the Earth, in whoſe matrice it acquires a prolifick ferment, to which a *Plaſtick-ſpirit* is forthwith invited to take up its lodging, being alſo excited to frame an Idæa of that Vegetable *Ens* which it intends to produce: ſo falling to work, and pourtraying the figure of the whole, from an inviſible principle it becomes by degrees manifeſt, bringing to perfection at [illegible]h every part of the Plant, that was before li[illegible]ed in its imagination. This being devoured by a Sheep, or Ox, is altered by the ſpecifick ferment of the ſtomach, changing it into an acid Chyle or creamy juice, that paſſing into the Guts becomes ſaline by vertue of that viſcus vitale the Gaul: The purer part of this juice receiving now a previous diſpoſition for ſeparation, is ſucked up by thoſe veſſels they call Milky which convey it into the veins, where intermingled with the ruddy Liquor, it is called *Cruor*, afterward being circulated ſome conſiderable time, it's made by the fermenting efficacy of the bloud and bowels fit for nutrition, accretion, and generation. This Beaſt feeding conſtantly upon this vegetable, is at lenght im-

impinguated, and made food for man, who eating thereof, transmutes this flesh into Chyle, Chyme, and Cruor; at length having passed through the first Kitchin and five several fermental operations, it is identifyed and individuated with the substantial flesh of man. This man is devoured by a Shark or the like fish, and passes through all that formal Metamorphôsis, which this fish makes in those several places of Cookery and digestion, at last from mans flesh it attains to be σάρξ ἰχθύοεις, fish. It happens afterward, that this Water creature is taken and eaten by man, so by the Protean force of the instruments of life, it retires *motu retrogrado*, into σάρξ ἀνθρωπίνη mans flesh again. Behold what a versatile Scene of Alterations is here represented to our eyes, arising first from simple water, which entering upon the stage of the Earth starts up, shewing it self in diverse shapes, according as the coercive seminal ferments attire it. In this case sure no Philosopher in his right wits will affirm that there is so many principles couched in the Water, as there are formal Transmutations of things arising from the same. He will rather forthwith understand optically, having made some serious Analysis of Bodies, and observed a tendency in them to their prme initiation Water, that Heterogeneities and distinct Phænomena of substances in the Plant, Brute, Man, and Fish, and Man again, are but the fruits of topical and acquired ferments, actuated by a seminal *Archeus*; that Water also is the first foundation on which the manifold stories of so many *Entia*, discrepating in form are raised, which being ruinated, return into the same again. I could enlarge my self on this subject,

according to the various Experiments and Inſtances I have ſeen, but I muſt contract, ſtudying conciſeneſs in whatſoever I deliver. 3. The inconſtancy and viciſſitude of theſe ſuppoſed principles, powerfully refute them to be what he would have them: for according to *Ariſtole*, *Initia debent eſſe ſtabilia*, whatſoever are properly denominated principles, are to remain conſtant, and no ways alterable one into another: now the contrary is found in theſe, foraſmuch as they may by Art (which I am ſure I can perform) be mutually converted one into another, as Sulphur into Salt, ſalt into ſpirit, ſpirit into water, again ſpirit into ſalt, ſalt into ſulphur, and ſulphur into Water and Earth. Sith then there is ſuch lubricity, ſuch a momentany exiſtence in them, that they are in a ſhort time coincident one into the other; how can they lay a ſolid *Baſis* for any Concrete, ſo as to be principles thereof, conſidering they are ſo totering, unſtable and fluxile themſelves.

Beſides, let Dr. *Willis* uſe the beſt skill he can in extracting by fire any four (for Water I except, looking upon it as the firſt, laſt, ſolid, real, and only material original of all things) of his *Quinta Initia*, making either of them as pure as poſſible his Art will permit, then let him deliver any of them into my hands, and I ſhall plainly ſhew him by means of Vulcan his errour, that what he thought was ſimple, is compounded of one or more of the reſt. If this here delivered be true, as I queſtion not to prove it by Reaſon, Authority, and Practice, then muſt the Doctor be forced to unravel that curious texture of this ſpecious Quinary Doctrine, and to find out a more

more ſure Warpe that will hold out for the making of a more firm Woof of Phyſiology.

Did not theſe Traditions prove noxious and pernicious to mans life, in that the ground-work of pathology is laid upon theſe *Quinta prima*, to which he attributes the Efficient and Material cauſes of all Diſeaſes, I ſhould not be much ſollicitous to refell his Opinions in this kind. Whereas the Being of man ſtands continually in jeopardy to be deſtroyed by theſe indirect poſitions, I cannot in conſcience ſuffer the ill effects thereof to paſs without animadverſion.

'Tis certainly true, and ſubſcribed to by the hands of the beſt Philoſophers, that the τὸ enormon of *Hipp.* that vital air innate and influous, the chief and immediate Organ of the ſoul, is the principal corporeal wheel that firſt moves all that are ſubordinate to it in this admirable machine of mans body. 'Tis this that in the beginning laid the foundation of this proud lofty fabrick, delineating exactly according to the Copy ſet it, every part continent or contained, requiſite to the diſcharge of thoſe various Faculties, Uſes, Offices, and Functions, which all conſpire for the preſervation of the whole. As it alone began, ſo it proceeds to finiſh this beautiful ſtructure, and to keep it in repair by a continual ſupply of new ſpirits, inſtead of thoſe that are daily expended and exhauſted by the labour of body and mind.

'Tis this *Archeus* (let no captious Sermocinal Galeniſt take exceptions at the word, for it is proper enough according to the Etymon ἡ ἀρχὴ τῦ βίυ, *principium vitæ*) being duly conſtituted and modified, makes an Eutonie, Eucraſie, Eumetrie,

and Eutaxie in this little univerſe. This implanted ſpirit (forthwith emerging apparent ſo ſoon as the omnipotent Creator breathed into man the breath of life) is really the Architectonical preſident of Generation, Accretion, Nutrition, Senſe, Motion, and whatſoever belongs to vitality, *à puncto initiante ad punctum definitum.* This being granted by any intelligent moderate Perſon, that τὸ ὑγιὲς, our ſanity, or well being depends principally upon the goodneſs, ſerenity, candor, peace, tranquillity, activity, and good condition of the vitals.

It muſt neceſſarily follow (according to the formerly mentioned received Axiom. *Quicquid in Sanis edit Actiones Sanas, id ipſum in Morbis edit Actiones vitiatas.* That which is the chief Agent in maintenance of our health, the ſame alſo principally acts in the production of Diſeaſes) that τὸ νοσερὸν, ſickneſs, and all diſeaſes whatſoever ſpring from the ſame Root (the immediate cauſe of our health) the *Archeus* depraved, clouded, diſturbed, hurryed away with divers Paſſions, Anger, Fear, *&c.* Moroſe, Sullen, Dull, and Malignant. It is not poſſible that a diſeaſe ſhould harbour any where but in this Gas of life, for as ſoon as it is extinct, all diſeaſes forthwith ceaſe: ſo that all irritating and exaſperating cauſes which ſtrait diſturb theſe luminous particles in a living body, cauſing them to frame Idæas of Indignation, Fear, Hatred, whereby many kind of evils eaſily diſtinguiſhable one from the other, by certain ſigns are hatched, do not at all cauſe any inconvenience in that which is defunct. And although the Quinary principles of Dr. *Willis* are as demonſtrative by the fire (but no other way) in the

the Carkaſe as they were in the living body: yet ſeeing that great Agent and Patient of εὐρωσία and ἀῤῥωσία, health and ſickneſs is wanting in that: no ſuch paſſions are incident to it, as to the other. For example, apply an Epiſpaſtick of Cantharides, or any Cauſtick, to what is mortifyed, containing the *Quinta Prima*, no veſicle ariſes, nor is any impreſſion made. Let it be but laid on where there is *vitality*, the skin in a ſhort ſpace is ſeparated from the fleſh by an Acrimonious *Ichor*, which the *Archeus* fabricated, being put into a fretting condition upon the apprehenſion of this virulent Plaiſter. Obſerve Cantharides doth equally veſicate healthful and craſie bodies: Hence this evidently diſcovers that the ſpirit of the part conceiving ire upon the contact of what is odious to it, acts upon nutritious juice, colliquating the ſame, and turning it into a *Liquamen Corroſivum*, making a ſolution of thoſe particles before united.

A thorn or ſplinter entring unawares, without the advertency of the perſon into any part, and there impacted ſometime, excites the vital ſpirit to perturbation and diſcontent: hereupon it frames Characters of pain, throbbing, feaver, intumeſcence and redneſs in a body, where the ſoul is reſident: of which a Cadaverous matter being deprived, hath not the leaſt fore-going ſymptom from the puncture and inhæſion of any thing extraneous: yet are there not wanting theſe *Quinta Prima* made evident only by Vulcan.

I look upon every degenerate abortive, acid, acrimonious, malignant, virulent matter aſſumed or acquired in the body, to be only an exſtimulating occaſional cauſe of all ſickneſs, and ſo is but

exotick, and a meer stranger in comparison of that which essentially makes the Quiddity of a disease. What if a depraved sulphur or salt be generated and abound in the bloud, are these able *per se*, to generate, specifie, or determine any sickness that it can properly be said to be *hoc aliquid*?

All the excrements that are engendred in mans body through the errours of the digestion, are either occasional and irritative causes of this or that infirmity, or they are Products and consequents of the disease. If any sulphureous, saline, ἀποχωρήματα, Refuse or Dross, Acid, Austere, Bitter, Nidorous, Acrimonious, Fracedinous Dregs, any virulent, malignant, venemous *Sanies*, *Ichor*, or *Tabum* be in progress of time brought to an egg by the *Archeus* of the stomach principally (other digestions secondarily conspiring.) Then at length, after long brooding this serpentine Mola or Cockatrice-like egg being hatched, so hostile sometimes to nature, and that efficicient cause that produced it, as the almost dead viper was to the Countryman, that fomenting it by the fire, resuscitated that life in the Creature, which at length became prejudicial, if not destructive to him) after a strong invasion made, it gives an Alarum to that sentinel which continually watches for the preservation of this Cittadel. The guard, I mean the spirits being roused, finding an enemy at hand, all possible force is raised to repel, retard, and expel this, τὸν τῆς βίου μάχαιρον, this encroaching, invading mortiferous matter that instrumentally aims at the cutting of the thread of life.

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Hereupon presently arise Idæas, Characters, Images, of discontent, fury, fear, inquietude, despondency, pusillanimity, peevishness, sottishness, prodigal effusion and confusion of all things. Thence is the perfect image of this or that disease contrived, in this Æthereal exhalation, according to the condition, nature, or property of that provocative, exorbitant, hateful matter which at first put it into this passion and perturbation. Otherwise if this efficient were not lascivious or extravagant in forging a numerous company of different Pictures of diseases, how were it possible the sulphur or salt separate or conjunct, could cause so many distinct species of feavers, or other griefs. For take the bloud or urine of five hundred persons afflicted with feavers, whose constitutions have a manifest disparity in them, put them mechanically to the test of Vulcan. Separate their sulphurs and salts by Art, it will be found there is no such certain discriminating signs apparent either by odour, or sapour, inspection or effect in any of each, that one may not be taken for the other. If so, how will Dr. *Willis* make good his Assertion, that sul. and salt which according to the tryal of Pyrotechny (for I know no other way to make a true discovery of them) seeming similar to sense though taken from several bodies can possible produce such a Catalogue of calamitous infirmities, differing in symptoms one from another, *Toto Cœlo.* If he could shew us optically several distinct species of sul. or sal. any way proportionable to the Idæas of Maladies, which he would have to come efficiently and materially there-from, then were his Chymical principles more plausibly taking.

But

But ſith I am ſure he cannot demonſtrate this, I contemplate the fermentation, exaltation, depreſſion of ſul. the fuſion, fluidity and coagulation of Sal borrowed from the ſpeculation of Wine and Milk, analogically introduced by him to confirm his Quinary Inſtitutions of Pathology, to be no immediate eſſential cauſe of diſeaſes, as I doubt not practically to make evident. If Dr. *Willis* ſeriouſly meditate, he ſhall find in Reality a vaſt difference between the operations of the vital bloud, and thoſe proceeding from the Zymôſis of the juice of a vegetable, or the ſeparation made by air, or any other artificial means in Milk tending to corruption of the ſame. For theſe dead things are in no wiſe able to give us adequate light of thoſe regular and Irregular actions that are performed by a vital beginning, whoſe Type is of a more ſublime extract than to be parallel'd by any thing inanimate.

I confeſs ſome ſmall illuſtration may be made by way of ſimily between animate, and inanimate, mechanical, artificial, and natural, which may pleaſe the phantaſie of thoſe that are not throughly acquainted with the intimate, Radical, and efficient cauſes of vital powers and actions; the priority of which are not intelligible by any mortal, only we are taught *à poſteriori*, the effects of this *primum movens*, perpetrating every thing by ſuch a plat-form, that is unerring (unleſs impeded by intervening outward accidents) according to that Mandate the great Creator hath given it till the diſſolution of the univerſe. We believe there was the ſame principles of all Concretes before the fall as ſince, and that the *Archeus* of the ſtomach before the lapſe of the Protoplaſtes did

lid perfectly, intirely change whatsoever was aken in for nourishment, without any Relique of annoyance of excrements, dross, or filth hose *Tribuli & Spinæ*, which since the eating of he forbidden fruit, the stomach of man being hereby vitiated, do continually infest it in such ort, that the *vita Media* of every thing assumed, s hardly conquered an injurious impress being oftentimes left behind.

Hence comes ἡ πεγὴ τῆς νοῦσου, the first rise of all our calamities, for the deviation of the *Archeus* in πρώτῳ πέψει, gives occasional matter o an infinite number of infirmities. Not that the ulphur and salt of any Concrete is separated in he first digestion, and so according as either is multiplyed or degenerate sickness breaketh forth: No such matter, for let a strong vigorous tomach take into it any sulphureous, fat, oily ood, the ferment makes in some short space such n essential transmutation, that the sulphur becomes acid, quite another thing to what it was before and afterward in the second digestion, by vertue of the vital contact of the Gall it is changed saline. Again, the Alkali of vegetables is so altered in the stomach and other digestions, that use the best skill you have you shall not be able to draw out of the urine, bloud, or any other part a lixiviate salt, although Dr. *Willis* erroneously attributes to this, and an acid Liquor like vitriol, he cause why in a Scorbutical Arthritis, a worm laid upon the part affected, becomes in a short space mortifyed, *v. p.* 292. *de Scorbu.* Moreover pure spirit of Wine upon touch of the vital spirits looses its inflammability, and its former saline sulphureous nature being changed into some-

ſomething of an urinous ſubſtance.

And here I am bound juſtly to taxe ſome Phyſicians of great ignorance, in that they ſo ſcrüple in feavers to give their Patients a large quantity of ſpirit of Wine rectifyed as it ought, ſuppoſing they ſhould add more fuel to the fire, thereby to make a Phlogôſis a greater effervíſcence or conflagration in the body: not conſidering that nothing is more congenerous, ſymbolizing with the animal Gas of life, then highly exalted ſpirit of Wine being forthwith imbraced, united, and identifyed one with another, by reaſon of their affinity and congruity. 2. They do not truly underſtand the energy of Zymôſis, what a powerful alterity is made by it, and how the ſulphureous particles of the vegetable becomes urinous like the ſpirit of the animal, whereby it is enabled to profligate the morbifick matter, through all the Emmunctories, ſluces, and ſecret paſſages of the body. This really is the direct way of curing feavers fundamentally, not ſeeming cooling Julips, Barley Water, Poſſet-drink made with ſmall Beer, leaſt it ſhould be too hot, prone to make the ſulphur in the bloud as they alledge incenſed already, to become more impetuouſly head-ſtrong no wayes to be reined or governed by the τὸ Enormon; whoſe fate they conclude muſt needs be ſad, when ſuch preſumptuous Phaeton like Pyrotechniſts drive the mettal-ſome Horſes of the Son of this microcoſm ſo furiouſly. For all this, let the Dogmatiſts ſay what they pleaſe, if they will vouchſafe to be ſpectators, I can diſcover to them Autopſiâ, that I am able to cure ἐργαſιμως ἢ περιſιμως, many feavers more expeditely and effectually by thoſe things they

they call hot: then by all the infrigidating preparations they can invent, or all the farraginous mixture belonging to the Apothecaries shop.

I wish with all my soul, the Galenists would now at length reject those insufficient invalid medicines made by others, and record as a Treasure, Arcana's, elaborated by their own fingers: then would they be truly said ἀποθεῶσθαι, according to the equivocal sense of the word, making a unity in that profession which through the Covetousness, pride, & laziness of Physicians hath been divided into a Tripartite station, to the great dishonour, debasement, and total Ruine of this Noble Science, if some Worthy, Prudent Magistrates, the Heroes of this Nation do not timely prevent.

This Parergôs, I return to Dr. *Willis* his *Quinta prima*, as the efficient causes of diseases. Sith as I have delivered, there is no separation of them in a healthful living body: It follows, that if any at any time a secretion of the five be made, then are they Products and Epigenomena from a disorder or defection, then cannot they be properly said to be primary precedent causes of the impairment of our health, but consequents of the same. Wherefore it's preposterous to take in that for a cause, which is but a meer effect, whose Posteriority plainly shews a dependency upon something going before.

For example, in a febrile state we see rejected by vomit, or any other way excreted, a yellow matter which the Doctor may call sulphureous. This (as he conceives) joyned with something saline, causes an efferveſcence boiling Accension, whence arises the feaver. First, let us examine

mine, whence came this excessive ebullition, what is the efficient cause thereof in a living body. 2. What separates and expels these parts denominated salt and sulphur. 3. Whether the Doctor or any other ever saw sul. so sequestred from an Animal so entire, but that the same judged to be what it seems by colour, consistence, odour, *&c.* might not by the tryal of Pyrotechny afford rather more sal than supposed sul.

1. 'Tis demonstrative, the spirit implanted in the seed gave a Being to the bloud, which still continuing in it, doth *durante vita*, αἱματοποιεῖν sanguifie, making it good or bad according as all the digestive culinary Rooms, are well or ill modifyed and constituted. If the πρωτοπεπτικὴ δύναμις, having a chief Prerogative above all the rest, perform what is requisite compleatly toward nutrition: then all the other fare the better, seldom erring in their intended ends. For 'tis a general received truth: A defect in the first digestion can never be perfectly rectifyed afterward, wherefore the *Primum Mobile* of sanguification, is the stomach, able if any thing be out of order successively, to reform the same by an influential Aspect upon all parts; if it fall out the chief Organ be depraved, all the succeeding shops of transfiguration cannot restore it to former integrity, especially if it be much impaired. For this respect they take a wrong course, who let out the strength of the Limbs, when the mischief is concentrated within. Well then, 'tis sure the *Archeus* acting regularly, a sound pure juice is fabricated; if otherwise an unwholsome fæculent made, consisting of such Particles altogether discordant with Nature, yet not presently

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to be determined sulphureous or saline; Aqueous or Terrestrial, however being illegitimate, incongruous, virulent, and malignant, it becomes tedious and odious.

Whereupon there arises a συγχυσις, a Confusion within at the presence of so loathsome a Guest. Hence the Figure of this or that disease is strait contrived: The perfect Type being drawn according to the property and native force of the poison, or graduated malignity contained in the Abortive juice.

The stomachical *Archeus* being exasperated, a Thymôsis, an Excandescence, Effervescence, and great inquietude, seizes upon the spirits of all the digestions. For according to Hip. συῤῥοια μία συμπνοια μία συμπαθέα πανία, there is an undissoluble League, Commerce, Correspondence, Fellow-feeling of all parts by means of this, τὸ ἔνορμον, which being in its full strength thus inraged, fretting, disturbed, brings all belonging to it into the like condition, agitating, ransaking, and rifling every place, chasing what is injurious to it hurrying here and there, breaking it into small parts, labouring with all might to separate light and darkness, that which is defunct from that which is living. This is the beginning and progress of a feaver. This is the Prologue before the variety of Scenes belonging to every distinct Malady, whether Acute or Chronick, only in this, the *Archeus* acts obtusely in a more Clandestine manner, in that more furiously, evidently, being exceedingly extimulated. This pre-meditated: the Efficient and Principal Agent which makes the ζυμῶσις, Effervescence, and ebullition in this nutritious juice, is the *Archeus* or vital spirits, not a suppo-

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sed Salt, Sulphur, Mercury, Water, or Earth separate or blended together, transgressing the bounds of their due Crasis or Mediocrity. They might, I allow, if they had a true being in the body be excitative, extraneous, occasional, and fomenting, not real, intrinsecal, radical, essential causes of sickness, for *Nihil agit ultra Sphæram Activitatis*, as soon as the vitals have forsaken the body, they operate nothing in reference to any disease, although they cannot be denyed to be equally perfect after death as before.

2. It is to be enquired how salt and sulphur, *&c.* considered as they are alienated from the primitive scope intended, are at length sequestred, exterminated out of the Body, through all its obscure or patulous passages in the manner of a White, Black, Yellow, Green, Blew, Red, Thick, Thin, Acid, Acrimonious, Bitter, Sweet, Austere Substance. Certainly they are insufficient of themselves, to make such a Chymical διάκρισις, secretion of such seculencies that eclipse the solar light of the microcosm, and would totally extinguish it. If this ἀυτοκίνητον did not bestir it self, to maturate, subdue, manure, secerne and excern that, of which it is so impatient, never resting contented till it hath conquer'd the same by expulsion, or it self become annihilated.

I contemplate sal and sulphur, Water and Earth, as a Thorn, Splinter, or the like fastned in living flesh: which of themselves are no way Energetick or operative to produce a Malady, or exempt Nature from the same by a retrocession that way it came in. But as it was an outward, exotick, provocative, occasional cause, that the spirit is put into a high displeasure, chasing and fu-

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ming at the presence of that which is ἑτέροιον, quite of a differing kind being inanimate, so this living thing is altogether actively busie in the extrusion of that which is dead, after manifold vexatious symptons introduced, neither will it ever be at rest, unless pacifyed, or this hostile matter (only passive in this case) be removed by its own strength assisted by Art.

This morbifick salt, sulphur, water and earth, are only Spurs and Goads in the sides of Nature, to make it sometime run on full speed to oppose, repel, and eject such a hateful intruding Guest, intending to cut off the thread of life like a sword. Wherefore being incensed by the Idæa of anger, it quickly culls out whatsoever incroached or invaded its Territories, separating any thing Hostile, from that which is under its own Regiment, throws it out of doors if it be able of it self (which is seldom) or calls for assistance from without. This *revera* makes an acute disease.

The out-lets or places of egress for these disguised, supposed principles, are as the matter is disposed the passage convenient and Nature inclined. Certainly that good old candid Physician *Hipp.* gave us excellently useful instructions, which I wish his pretended modern Sectaries would more observe ὅκῃ saith he, ἂν μάλιστα ῥέπῃ τοῦτῃ ἄγειν διὰ τῶν ξυμφερόντων χωρίων, *i. e.* to carry off any thing vitious that way, it and Nature do most encline supposed the place be proper, I have found experimentally, there are two eminent Emissaries or sluces above the rest through which the heavy clog of impurities is discharged διὰ τὸν Οισοφαγον, the Guller, the other διὰ τὸ δέρμα, the skin, the intestines, uri-

nous, and the other pectoral passage not neglected. In feavers I have found ὡς ἐπιτὸπολυ, an Orgasmus, a propensity in the stomach to vomit by reason of an acid, acrimonious, salsuginous, nidorous matter, which irritates the expulsive faculty. In this state an appropriated Emetick (I mean not the common vomits) is of great force to break the ice for a future Cure. This I advise to be repeated two or three times, if the patient be in a capable condition to receive any benefit, yea when the stomach is sometimes dull, besmeared, or imbrued with viscous, tenacious phlegm, wanting something to extimulate, attenuate, and subtiliate this gross substance, incrustating as it were the inward Coat, then have I found by strict observation, that such a gentle Emeto-cathartick, which if it excite not this tender membrane neither by vomit nor stool, will carry off any Scoria through the eccentrical parts or urinous Pipes in no wise impairing the strength notably. This I pass over lightly, intending to speak more expresly in some other place.

3. Quæry requires a mechanical demonstration or firm experiment, *i. e.* whether the Doctor or any Philosopher ever saw sulphur sequestred in a living body so entire, but that the sulphur judged what it seems by colour, consistence, odour, might not by the tryal of Vulcan afford rather more Salt, Water and Earth, each of them then sulphur: Assuredly so far as I can apprehend, it is but equity that as these Chymical principles owing their first discovery to the fire, gave occasion to some indirectly to improve and apply them too rashly without serious advertency to the erecting a systeme of Physiology: so likewise a thorough Pyro-

rotechnical ſearch may very juſtly excuſe thoſe who are verſed therein, not to accept of them upon theſe terms.

I have as I conceive, ſufficiently made it good that Pyrotechny can only detect them: that no Art of man can extract them out of ſome bodies, that they are equivocal, mutable, tranſient one into another.

Now am I ready to diſcover in reference to the Cure of miſerable man: that the pretended ſanguine ſulphur or Cacochymy of any in a high feaver doth afford more ſalt, water and earth each of them than ſulphur. I have taken that diſeaſed bloud termed corrupt, which might ſeem to ſome to abound with ſulphur, being cleanly conveyed into a Retort with a Receiver joyned thereto, I have by a gradual fire regulated very ſtrictly, brought over what poſſibly I could. In the upſhot upon the ſeparation of the ſeveral parts, I have found very little of ſulphur in compariſon of each of the reſt.

At another time I procured the pureſt bloud I could get from a healthful perſon, putting it to the ſame igneous tryal, as the former degenerate of equal proportion to it: then after ſequeſtration of the parts, I could not perceive any conſiderable difference in the quantity or quality of the ſeveral parts of the ſound, and that ſeemingly corrupt; which gives teſtimony that a feaver doth not principally ariſe from an exceſs of ſulphur, Reprobate too much advanced or graduate, but rather from ſome other illegitimate matter, as Spurious Salts, Lancing, Goading and Gauling, the moſt exquiſitely ſenſitive *Archeus*, whereby it becomes Active to lay the plat-form of this ſpecifick Malady.

CHAP. VII.

Concerning the Prevention, with the Cure of those Diseases that take up their lodging in the Bloud.

WE are taught by Divine Writ, that in the bloud that *Spiritus rubens* is Life: In the same also is contained death, as we find experimentally. If it be pure in the fountain, free from mixture of a strange matter, notable defection, apostacy or contagion, incessantly circulating in those Labyrinthæan Pipes without impediments, health, vivacity, strength of body and mind attends that person. If on the contrary it be sordid, feculent, degenerate from its native goodness pestered with any thing of a Texture different from it, sickness, dullness, melancholly, and a disorder in the whole frame follows. It ought to be the labour and study of every individual if he have acquired any knowledge of himself, to be well versed in the Prophylactick part of Physick, by keeping his bloud ἀμολύντον, without staining and foulness, by preserving the digestions strong, lively, especially that of the stomach introductory of good or bad to all the rest. Πᾶν τὸ μετρίως τῇ Φύσει πολεμιον, Moderation in all things is a most excellent compass to steer by.

'Tis not the quality of what we assume, as the quantity that is injurious to us: For I am of *Celsus* his mind, who advises a healthful man to eat any thing, that his stomach can well alter. If he com-

commit an errour in eating or drinking a little too much at one time, let him use abstinence afterward for the correction of the same.

I have observed of late years a great proneness in the bloud to be soil'd and conspurcated in an extraordinary manner, by reason of a great Scorbutical malignity lurking in the body, the Procatartick cause of which may very justly be deduced from our prodigious Lusts, our enormous Intemperance in compotations. I am easily perswaded, that the Venereal Lues at first procreated this spurious Brat, whose Heteroclite and discrepant existence from other diseases, doth plainly testifie that an anomalous seed arising from the conjunction of two evils differing in specie, brought forth this horrid Monster to light, being since propagated and traduced from one to another, spreading like a Leprosie over the whole Nation, by reason of a Clandestine miasm, or infection that nestles within, whose subtil Aporrhæas or Emanations diffuse themselves in such contagious manner, that most of the Nation are thereby infected.

It seems to me very dissentaneous to truth what Dr. *Willis* alleges to be the fomenter of this calamitous evil among us, condemning the frequent use of Sugar, and his reason is, that this matter being put to the proof of the fire (a spagyrical Analysis made thereof) affords a Liquor but little less corrosive than *Aqua fortis*, as if the ferment of the stomach did dissolve in the same manner as the solution made by art, or that such a acid matter were really contained in the Concrete, which d stillation produced. He shall find the best food we take in: if put into a glass set in hot sand, will send

forth a most nasty empyrematical Liquor: shall we therefore refuse such wholsome Aliment? withall let him be pleased to take notice, that the effects of the fire are Æquivocal, various, and mutable according as the matter distilled receives such or such an Adjunct; for I can by vertue of Vulcans Art make the whole body of the better sort of Sugar (adding something to it congenerous, or of like kind) become excellently medicinal for the Cure of the Scurvy above all the Apothecaries preparations, the Doctor makes use of: This I can demonstrate, moreover I know no reason that a substance so pleasant to the taste of most as it were a sweet Alkali, so useful for preservation and mundification of what is foul and prone to corrupt, should be rejected guilty of so high a Crime as to promote the Scurvy most infamously. For satisfaction of those that are wavering in this thing, I dare undertake to keep half a score or more persons drinking liberally every day Beer and Sugar, yea eating Sugar with meat plentifully, (as I knew a Galenical Physician of great renown allow of as very wholsom) freer from the Scurvy than any Dogmatist in *England* shall perform with all his Art exercised on the same number, debaring them this delicious congeled salt Under favour of better judgments (if I may deliver what I have observed without offence,) I conceive our Sybaritical voluptuousness, ebriety, mangonical, pampering sauces contrived as a shooing horn to the exciting the appetite to the drawing in a greater quantity and variety of food then Nature can well digest, is an extraordinary procurer of this grand malady grassant among us. Above all, I much condemn the com-

common abuse of Tobacco, out of which no other sometimes than a Scorbutical venom is accidentally sucked. Agreeable to which judgment of mine is that of the Legitimate Artist Dr. *Maynwaring*, who marks where Tobacco is much taken, the Scurvy doth most abound. I wish those who are too forward to condemn Chymical preparations ordered by true Philosophers, would reflect upon themselves and others as yet ignorant of Pyrotomy, how that they are too forward in rushing into this Science: indirectly making use of a Retort with a receiver, I mean, a Pipe and the mouth for the reduction of this Plant into salt and sulphur, proving not a little injurious to them. If they were conscious how subtle an enemy it is, how hardly to be dealt withall in a moderate sense, how insinuating, tempting, deluding; how disagreeing to Nature, as is manifest at first taking it, pretending an evacuation only of a superfluous moisture when it also generates the same; how it wrongs the Ventricle by reason of a continuity of its membrane with that of the mouth; how it taints the nutricious juice; how it Dozes the brain, impairing its faculties especially the Memory, they would quickly commit this herb to the hand of those that know what belongs to the right management and improvement thereof.

I confess it hath a dowry bestowed upon it, which may make it very acceptable to all ingenious Artists for inward and outward uses, yet as the matter is handled indiscreetly, I know nothing introduced into this Nation hath discovered it self more apparently hurtful, in aggravating and graduating this Scorbutical evil among us than Tobacco.

I am not ignorant what some object, that there are those who taking an extraordinary quantity of Tobacco have lived to a great age, as 60, or 70, years. 2. That multitudes not taking this fume are yet notwithstanding overun with the Scurvy. 3. That some have protested they have received certain benefit by this Plant, when other Remedies prescribed by able Physicians have been invalid to relieve them. 4. That there are places where Man, Woman, and Child, take in this smoak, none of these sad effects appearing.

As to the first I answer, one Swallow makes no Sommer, I reckon this among *raro contingentia*. I have known one very intemperate in Diet live to the fore-mentioned age: but doubtless, had he regulated himself according to the Rules of Mediocrity, he might have doubled that age. Innate strength of body, doth carry a man sometimes through that without any great dammage, which destroys another.

2. I do not affirm that this vegetable is the sole coajduvant cause of the Scurvy, it being certain there are many promoters thereof. Besides, yet granted that your great Compotators *Ventricolæ*, Gormandizers, (who have as the Grecians, γαστέρες ἄργαι, Lazy Panches, little else to do but to take Tobacco to pass away the time, filling pipe after pipe, as fast as possibly they can exhaust it) are commonly incident to this feral malady. Hereupon this very same specifick disease may be diffused and communicated to others by expiration or effluvium sent out of a body infected therewith. So that it seems rare to me that the Wife should be exempted from this Cacoethick sickness, if the Husband be afflicted therewith, or

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the Husband be free if the Wife be vexed. Doubtless, some Peoples breath doth exceedingly taint the air, to the great annoyance of others.

3. I condemn not medicinal appropriation and application of this Drug, for I know it to be of excellent vertue: there is great difference, *inter dictum secundum quid & dictum simpliciter*, between the censure of any thing as absolutely evil, and the indirect practice of it. Moreover, what is one mans meat, may be anothers poison.

4. The generality of smoaking it in some places without those ill effects we find, doth not at all frustrate my assertion: for I have observed a more moderate course of life in Diet, the goodness of the air, with an Hereditary custom, hath in great measure ballanced the nocument or inconveniencies, which otherwise they would have contracted by excess thereof; neither are these numerous Tobacconists acquitted from this evil, as it appears by those frequent eruptions in the skin, whereby a greater mischief is prevented within, they being only efflorescences of a Scorbutical pravity.

There are as I apprehend two principal reasons to be given why this Weed hath captivated so many thousands in such sort, that they become meer slaves to it.

One is the seeming delight it affords in the present taking thereof, inducing a pleasing bewitching melancholly, exceedingly affecting their fancies, so that they could wish with him in the Poet: *Hic furor O Superi, sit mihi perpetuus*, O that I might always thus melancholize, not considering though the Prologue be chearful, the Epilogue is often sad; though the spirits are as

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it were titillated and charmed into a sweet complacency for a short space, yet afterward a dulness, gloominess seizes upon them. Indeed how can it be otherwise, seeing they are but forcibly lulled into this secure placid condition, by that which is as far remote from the vitals, as the beams of the Sun are from a black cloud.

I find in this smoak a stinking, retunding, condensing *Opiate like* sulphur, and an acrid salt profligating, extimulating, so that by the bridling much of the one, and the excessive spurring of the other, the spirits like a free metall some horse, are quite tired out at last. It is impossible that the frequent insinuations of this subtil fume making shew of affinity, but quite of another tribe with the animals should not at length (let a body be never so strong and custom how ever prevalent) either pervert or subvert his well constituted frame.

Another Reason (observable only by those that are true Gnosticks of themselves) why Tobacco is so highly set by, and hath so many followers is its meretricious Kisses given to those that embrace it: oftentimes secretly wounding them mortally, yet are they not throughly sensible who gave them the stroak. I have taken notice of very temperate persons in other things, who for diversion have indulged their Genius, *ad Hilaritatem*, continuing for urbanity sake in company they liked longer than ordinary, have so closely pursued this pernicious Art of sucking in the smoak of this Herb, that never any Chymist was more sollicitous, in greater haste to fetch his matter over the Helme by distillation. Behold what the event was: the next morning I have heard

heard complaints come from them, that their brains were ſomething ſtupid, dozed, their ſtomach nauſeous, being thirſty, alſo feaveriſh. The cauſe of all this they attributed to their tranſgreſſing limits of ſobriety in drinking, or to the ſophiſticated adulterated Liquors. Not finding the leaſt fault with the extravagant uſe of Tobacco, which above all did them the moſt hurt privately. Something I can ſpeak experimentally to this purpoſe, for having been wedded to it many years paſt, ſuppoſing I had got an Antidote againſt Hypochondriack melancholly, with an Apophlegmatiſm, to diſcharge crude matter, I applauded it in all Company without advertency at that time, how falſe and treacherous it was, which afterward perceiving, I withdrew my ſelf from the uſe thereof by degrees, at length was altogether divorced from it.

Praviſa Spicula leviùs feriunt, could we ſee the poiſoned arrows that are ſhot from this Plant, queſtionleſs we would endeavour to avoid them, that they might leſs intoxicate us.

Latet anguis in Herba, we are ſuddenly ſurpriſed by this Serpentine Plant before we are aware; thus that which we take for an Antidote, becomes meer poiſon to us, ſupplanting and clancularly confounding the διάταξις, or good Government of this Republick, conſiſting in the ſtrength and goodneſs of a ſeminal *Archeus*, vigorous ferments, the juſt conſtitution and harmony of every part. Needs muſt then indigeſtions, crudities, degeneration, and illegitimation of the nutricious juice follow promoting cauſes and Products of the great poiſon of the Scurvy.

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My advice therefore to any immoderate καπνοπλήκτης, a fume-sucker, is that he would as he tenders the preservation of Body and Soul, wean himself by degrees from excess herein. If so, doubtless he will find if the Scurvy infest him much, an abatement of the tedious symptoms thereof.

For the removing other Adjuvant causes of this Scorbutical malignity, let him regulate *Assumpta, Inspirata, Excreta, & Imaginata*, what he receives into his stomach and Lungs, what is fitting to be excreted or thrown out: Lastly, what he harbours amiss in his thoughts. He ought to be very careful above all, in the Election of what is potable, as Beer, Ale, *&c.* which must be strictly looked after, that it be well brewed, kept, and spirituous. For I am no friend to those poor small Liquors, which are ἀπνευμάτικα, which have nothing of a spirit symbolical with ours, for in these Northern parts of the World, whatsoever hath a Leptomery, a Tenuity of parts in it, *Cæteris paribus*, doth best concord with us, not only in respect our *Archeus* is elevated, embracing it more willingly by reason of a consanguinity with it: but likewise for this, that the stomach which is often ὠμοτόκον, the Genitor of many raw, superfluous, gross, lent, viscous tenacious matter adhering close to its Tunicles is excited, being corroberated to attenuation, subtiliation, and abstersion of such sordid dross. In former time the English Ale hath been reputed a most excellent wholsome drink: but this as many other things, through Avarice and Idleness is much depraved. For a great deficiency is often observable in the materials or preparation of this

Li-

Liquor. Touching materials, I find the *Menſtruum* or *Solvent*, i. e. Water not ſeldom unfit for the reception of the vertue of that which is diſſolved therein. For being clogged, yea almoſt ſatiated with multitude of divers foul particles which the *Thames* of the City in particular ſwallows up greedily by conveyances of common ſhoars, Jakes, Sinks, *&c.* beſides Offal and ſtinking Carkaſes thrown into it: never perfectly to be cleanſed by Tides, I ſay this water cannot be approved by any true Chymiſt, for the making of the beſt Engliſh Ale, unleſs we had the Art to purifie it, as the Sea and certain Climates perform by a peculiar ſeparation. Next I diſcover ſometimes though not very often the diſſolutum our mault not altogether ſo good as it ſhould be, proceeding partly from the Barley, being in ſome unſeaſonable years vitiated partly for want of due ordering it: ſo that it gives the Liquor an odd Empyreumatical, muſty, uncouth, fracedinous tang, very unpleaſing to the vitals. Concerning the juſt preparation of this old Liquor of *England* (the fame whereof invited that honeſt able Philoſopher, *Benedictus Valentnius* to come into this Iſland, that thereby he might be throughly acquainted with the right Manufacture thereof) we are too careleſs in boiling it as it ought, and afterward in exciting it to fermentation, that thereby ſeveral impurities might be ſequeſtred; which flote in it to the contamination of our blood. Moreover (as I am informed) additions of fæculent, fulſome, loathſome things are put into it, enough to make it abhorred by us if we knew them. Well, this I am ſure, a great part of the Ale of this City as they contrive the matter

ter is very unwholsome and Scorbutical, so that I advise all living in this *Metropolis* who love Ale, (being perswaded for good Reason, that it is available against some infirmities) to mix it with the best stale Beer they can procure, which is of great force to rectifie the imperfections thereof. The solid food of this Nation, is generally very gross, for few people in the world are greater σαρκοφάγοι flesh-eaters, than we at this day, likewise such σιτοφάγοι, bread-eaters withall. I suppose we commit no small errours therein, for *repletio panis est pessima*, especially of bread that commonly is ἄζυμος ἡμιπλῶ, a meer clung, dense, sometimes half-baked pondrous past, no whit subtiliated by a proper Leaven, such as commonly is our White-bread; this cannot easily be subacted by the stomach: Hence crudities, viscosities, obstructions, acidities, the founder and fomenter of the Scurvy, and many other diseases. He therefore that covets to be ἐυβιῶ καὶ μακρόβιῶ, healthful and long-lived: let him be sollicitous that his Liquor and Bread be well ordered, for these two much conduce for the well or ill being of a mans life, according to their goodness or pravity.

As for variety of Edibles: The Poet tells us *Nam variæ res, ut noceant homini Scito.* 'Tis impossible that the *vita media*, the various, specifick, formal properties of several esculents, should not puzzle the chief form president in a humane living body, before they can be reduced to do homage to it as principal, and to other subordinate belonging to every particular part: yea when each seems to be tamed, or totally subjugated to the Laws of specifick Nature, having passed through

through divers alterations of Culinary fermentations: yet still remains some Hogo, tang, or insensible odorous relick of what they were before; so that often repeated impressions made hereby, cannot but put the *Archeus* and ferments of the whole, with every part in particular into an Ataxie, Atonie, Dyscrasie and Dyspathie: hereupon follows an Apostate juice, a coacervation of recrements excommunicated from the Government of life, afterward upon an irritating occurrence, the perfect shape of such or such a kind of disease is drawn in the life.

2. Care is to be taken that inspirata what we breath in, be not injurious to our Lungs through which most part of the bloud of our whole body passes in a few hours. In the air lyeth occult, sometimes a mortal enemy which glides into this respiracle of life unseen, unfelt, making a stigma upon this ventilating spongious Parenchyma, never deleble till its final Analysis. In this rare subtil body the morbifick atoms are involved, stealing into us, ἀυτομάτως, not easily perceptible till we find the sad effects thereof. The condition of true Philosophical Chymists are here to be pityed, whose lives are often in jeopardy while they labour to save others partly from the medicaments they prepare (not by remote means of an Apothecary) but ἰδίαις ἐγχειρησει, with their own hands, the most certain σύνθημα Ticket that can admit a man to be a legitimate Physician, to enter into the secret closet of *Sophia*, there to contemplate the *Archives* or evidences of natural knowledge by the help of Pyrotomie. The Gas (let *Momus* deride the word I value it not) or incoercible spirit, with the manifest

fest fumes or Realgars arising from the dissolution of bodies, especially mineral, do so strike upon the tender spiracle of incessantly laborious Spagyrists, while their souls are intentively busie at their fingers ends for the welfare of mankind, in so much as although they obtain Arcana's for the prolongation of the thread of life, yet is it often cut off in the midst of its course by the *Truculent Exspirations.* The truth of this *Paracelsus* hath sealed: let his enemies never so falsly, ungratefully asperse him to the contrary. Something I can aver in reference to my own particular, that I have sustained many a Mephitis, stinking, sulphureous smell, many Arsenical, Mercurial, vitriolate, corrosive Corpascles, to the great annoyance of my bloud and spirits, whose coagulations and colliquations must needs have been destructive to me, had not powerful Remedies θεῶν χαῖρε, a reward of my labour and study relieved me, *una eademq; manus vulnus opemq; tulit*: the same Concrete afforded me an Antidote against its poison.

Again, Physicians suffer much in their bloud and Lungs while they are anxiously conversant among their sick Patients. I mean not those who dare not stand to it, to contest with an Atrocious Pest, when there is most need, that then they should make good their Diplôma or Authority to practice by courage and dexterity in Curing. No such matter I dare say, most of these Philautists conscious of their own weakness, will hardly venture to come under the Roof where an infected body lies, much less will hazard their own lives in the dissection of a Pestilential Carkass, that their neighbours may be preserved.

Those

Thoſe I intend obnoxious to many inconveniences from the Pædour, naſtineſs, foul ſtinks ariſing from tranſpiration and expiration of the ſick, are they, whoſe Charity incites them and Abilities animate, to help the poor diſtreſſed man ſmitten with a venomous contagious arrow. This is a duty incumbent on thoſe no preſumption (as ſome malevolent Zoili would faſten on me) to undergo any jeopardy for their Countreys ſafety.

As for thoſe that are not thus obliged by their Profeſſion, Freedom is granted to ſuch to avoid as much as they can any place, κάκοσμον, where the magnale of the air copiouſly imbibes ſætid, ſracid, unwholſome exhalations, alſo to make choice of a Region ſerene, pure, free from ſuch particles which infect our bloud.

Note that a certain topical aire, not ſo commendable in it ſelf, is yet more agreeable to ſome individuals, then that which ſeemeth to have better properties, ſo that the Lungs hath as it were an ἰδιογένσις, a guſt peculiarly belonging to it for the diſtinction of an air congruous or incongruous with its texture, as the ſtomach hath in reference to meat or drink; for this cauſe Phyſicians may in my judgment as well injoyn that to be eaten by a Patient againſt which he hath an ingenite antipathy, as to commend an air approved by their reaſons to ſome tabid perſons, with which the implanted *Archeus* of the Lungs may altogether diſagree.

3. He that deſires to preſerve this vital juice entire, muſt endeavour carefully to expedite or diſcharge τὰ ὑποχωρήματα, thoſe excrements which nature doth every day labour to proſcribe

as refuse of the digestions, for being τὰ νεκρὰ defunct, they have no fellowship with τὸ ζωτικον, that which hath vitality in it. If he be costive, let him not miss every day to make use of κοπρεγωγὸν, something which may exonerate his belly: 'tis truth what the old Physician delivers, ἡ τῆς κοιλίας νάρκησις πάντων σύγχυσις, Torpidity in the intestines to throw off the *Ordure* contained in them, brings the good *Order* of the Oeconomie into a Confusion.

The flegm loose in the stomach if there be propensity in it, is to be evacuated by Vomit. The tongue is to be scraped every morning, which I much commend to all those that are incident to Squinzies, which course *Helmont* allows of, and the τὰ περιττώματα, the excrements of the six digestion are to be mundifyed from the skin by gentle frication made with a course cloath.

4. Above all, let him bend his study in obtaining a right imagination of things, for this *Læsa Imaginatio* precipitates us into many furious passions and perturbations of the spirits, whereby the rubicund spirit becomes vitiated, and a Scorbutical venom soon contracted; for shew me the person that is over-clouded with melancholly. I dare assert such an one will quickly be overcome with the Scurvy in a high degree. Sith the seat of the sensitive soul, as principally is this chief ventricle there cannot any inquietude, commotion or disturbance happen to it: but the root from whence sanguification arises must needs bear a share. We find manifestly our hungry appetite to our food forthwith taken from us in a moment, when any unexpected very sad news suddenly surprises us; yea, if a man be curious in observation

on, he ſhall be ſenſible of a little ſtroak or impulſe made upon the Orifice of the ventricle inſtananteous with that *punctum temporis*, wherein the terrifying Relation comes to our ears. I have known the yexing or Hick forthwith removed upon the apprehenſion of a frightful object. I have alſo heard of thoſe who have been Podagrical and Clinical a long time, reſtored to their former valetude by the ſudden invaſion either of ſome dreadful accident, or ſomething exceedingly deſired extraordinarily pleaſing their phanſies, whereby thoſe morbifick Idæas impreſſed a long time upon the vitals have been blurred, if not totally blotted out. The Epileſie, Convu'ſion, Madneſs, Small Pox, Peſt, Trembling, whoſe original cauſe is in the *Duumvirate*, have been firſt ſtirred up in ſome by violent perturbations, puſillanimity or Thymoſis of the *Archeus*, whoſe imagination hath been ſo diſlocated through a falſe apprehenſion, that all the Art of man was never able to ſet it right again. Hence we are to take notice, that both health and ſickneſs may come from an inviſible principle: yea an *Ens Rationis*, or *non Ens*; for could we underſtand the paſſions, irregular concitations of this Enormon which governs the whole and every part, how it diſturbs the right imagination of the man, and this again, that by way of mutual dependance one upon another, we ſhould be better Philoſophers than to attribute the principal cauſes of all infirmities to ſal. ſul. ☿ water, earth. 'Tis credibly reported of the *Chinois*, that if their Phyſicians, in whom they place more than ordinary confidence prenuntiate to them a ſickneſs on ſuch a day, they by the powerful activity of their Mercu-

rial phansies operating upon their spirits, do frequently make good what is prognosticated to them, although otherwise their health of body before did not at all preindicate any such alteration or lapse from salubrity.

I wish there were not among us *Europæan* Physicians, who having by reason of their Grandeur, Magnificence, and strong opinion thereby acquired greater Authority over their Patients than verity on their side, perswade them to be obnoxious to this or that grief, of which as yet there is not the least guilt: however in such a manner become they affected, that by frequent, serious, sad, rumination thereon, they have by the power of their Magical Imaginations brought that really to being, which before had no existence, as I could instance in Consumptions, *&c.* Moreover there are those, who taking all their Physicians speak for Oracles, (I wish they were so for the honour of Physick) contentedly acquiescing in their Grave Sentences, have slighted all means whatsoever for their recovery: for that they are informed what they labour under is uncurable, according to their Galenical Catalogue. If it chance any hath so far condescended to the making use of Chymical medicines, it hath been with such regret, and strong thoughts of being ἀνήλεθροι, past Cure, with such vacillating, anxious conceits, and prejudice infused into them by Mysochymists against this most Effectual, Innocent way of healing, that let the best Artists do what they can, contending against the torrent of their perverse conceits, nothing but a Miracle can save them from the pit of destruction.

Some

Some of these I have met with in my time, to whom I have engaged a Cure upon condition of a resignation of their vain thoughts, but this Chymophobia sigillated on their spirits by the virulent tooth of Zoil, hath so rapidly carryd them another way, insomuch as no Hydrophobus bitten by a mad dog, hath been more fearful of water than they of those Chymical Remedies, which I can assert by multitude of repeated Experiments to be both safe and sufficient. Such is the force of these prevaricating turbulent passions, that a man is often led Captive by them whether he will or no to his own ruine. Wherefore my Councel to such whose imaginations is distorted, is to endeavour to rectifie it by vertue of right understanding and firm resolution, as that Philosopher who vexed with Hydrophobia, after he had discovered the absurdity of his apprehension, took resolution to throw himself into the water, saying, what should a dog do always in the water, *quid canis cum aqua*: Although 'tis confessed Chymistry can work no Miracles, which a sort of people in another extream expect from it; yet I am certain if any Physick be powerful to charm or allay these evil spirits, suggesting a thousand deformed Idæas in our souls, to the contamination of our vitals and detriment of health, this Spagyrical way can only claim right thereto. For having respect to the ἀρχεκοιλία, this Metropolitan ventricle, the Throne of life, the Root from which this ruddy juice first arises, that all its actions may be performed ἐνσελεχῶς, incessantly vigorous; it cannot be concluded otherwise, but that there must needs follow the more clarity, serinity, tranquillity, and regularity in mind.

In short, the direct Prophylactick course to keep this sanguineous liquor desæcate, and consequently imagination sounder, is to mundifie the fountain, *i.e.* to preserve it in good state by medicines fabricated by the hand of an able Pyrotomist.

Thus much concerning Preservative directions. Next follow in order Therapeutick or Curative instructions for the exemption of any mischief that hath seized upon this animal Balsom, the subject of all calamities of the body, either *in Radice vel in Ramis*, in the Root or Branches.

Here I must make repitition of what I formerly delivered, δὶς τὸ καλὸν ῥήθεν οὐδεν βλάπτει. 'Tis of so great use, and so much neglected, therefore it ought to be often renewed. The stomach, ἡ ῥίζα τοῦ αἵματος, the root where the white juice is first prepared, afterward to be rubefied, challenges right of priority above every Organ, in that it is according to all probability the place of the souls chief Residence. The errours committed by it in the first and last digestions accumulate innumerable inconveniencies upon the whole. Its indignation or mansuetude, its inquietude or complacency, its sullenness or alacrity, deject or erect all that are Clients and Retainers to this noble part: so that they are all forced to do homage to its Soveraignty, without which they are not able to subsist. *Regis ad exemplum totus componitur Orbis*: This being assisted by its Vice-roy the Spleen is that which is τὸ κοιρανικὸν, Imperial in this microcosm, at whose smiles or frowns an Eutaxie or Ataxie is discovered in this little Universe. The *Blus Alterativum & Motivum* of this predominant vital viscus is per-

perſpicuous in all infirmities belonging to this Synopſis of Nature. For when did any ever fall ſick of a feaver of what kind ſoever without a defection in ſtomach and ſpleen, herein is pregnant the Embryon or Seminal initations of Cephalalgie, Scotomie, Epilepſie, Apoplexie, Lethargy, Madneſs, Coughs, Tiſſick, Squinſie, Peripneumonie, Pleuriſie, Hæmorrhagy, Dyarrhæa, Lienterie, Dyſentery, dropſies, cachexie, atrophie, Maraſmus, Dyſuries, and Strangurie, external tumours, Ulcers, and a multitude of Cutaneous affects. Although ſeveral of theſe named in proceſs of time become Subſtantives, moving in their proper ſphear: yet I find them generally like Comets, to have a dependance, and to follow the Rhyme or Modulation of τὸ ἄρχον τῦ σώματος, the firſt moving cauſe, ſo that he that intends ever to Cure fundamentally the ſecundary affect, muſt ever have an eye to the primary: otherwiſe he will find his labour for the moſt part come to nought. Beſides, as theſe *Entia morbida*, own their firſt being uſually to this admirable membrane, whoſe influence and Aſpect is remarkable upon the very extimous particles: ſo likewiſe whatſoever extraneous occurs venomous, hoſtile or repugnant to any outward part, the ſame in a ſhort or longer time is communicated to the ſtomach, as I was plainly ſenſible of, after the diſſection of a Peſtilential Body; the poiſon of which ſtealing in through the pores of my hand, never reſted till it concentrated in the mouth of my ventricle, where I found my ſelf firſt afflicted, and from thence had it not been diſturbed, a Period muſt neceſſarily have been put to my life.

Touching those morbosities that take up their habitation in the spirits and juice diffused in the divaricated Branches: their origination is commonly from errours of the sixth digestion, whereupon many exorbitant images are here deciphered. Although I confess the judications require that the Physician direct his Remedies to the part affected (remote from the first digestion) as to the main scope, yet he shall find that there is such a Soveraign power, in this Chyliferous Tunicle, that what medicine is ingested into it, receives some sanative impress or Character for the Cure of the disease that subsists by it self. For nothing can come into the upper or farther distant Rooms before it be throughly examined and receive a Ticket for its entrance by the first, and as this approves the thing assumed, a Pasport is granted for its farther permeation.

This acute membrane is endued with most exquisite sense for those things, the energie whereof our Palate cannot in the least discover, is quickly made manifest by the Odour and Sapour of the *Archeus* here implanted. For example, many Mercurial and antimo. ναθάξιπα ἄποια ἐν γέυσει, insipid solutives, whose operation our Lingual Gust could never find out, are by the nimble sent of this Stomachical spirit plainly detected to be deletery and of a virulent Nature: whose sad effects many times reach the nerves and extremities of the limbs by reason of a colliquating, tabefying sigillation here set upon them, and so is by way of influence or *Actio Regiminis*, Regular action over the whole injaculated into other parts; yea such an inexpungible stigma is sometimes made by the προγευσις, fore-taster upon

this

this tender membrane, that notwithstanding the Cathartick matter be totally proscribed, yet the Cachoethick impress thereof remains, a wasting Diarrhæa following.

I have formerly contemplated (not without great dissatisfaction til I understood better things) concerning the true cause how some Remedies (without any perceptible Odour or considerable sapour) not to be conquer'd by the strongest reverbating fire, nor dissoluble by our stomachs could possibly perform so great Cures in the confines of our body. As *Lapis Ossifragus* for instance, which (according to the great Doctor of Nature *Van Helmont*, whose Philosophy I am bound to follow, because I find practical verity therein) powerfully heals Ulcers, Wounds and Fractures of the extream parts: and yet saith he, *non dissolvitur à Stomacho Humano, nec pro inde penetrat ad procul dissita in materia sui lapidea*: it goes no farther than the Stomach and Intestines.

Antimonium Diaphoreticum (now at length allowable to be given, but not as the shops frequently prepare it) is of rare vertue against divers stubborn maladies fixed in the Ramuscles of the Limbs. It makes a profitable Diaphæresis, edulcorates acidities, expels malignant pustles and spots, yet suffers no deperdition of substance, neither is it admitted beyond the first long Cavity. Some so dotated, as Antimo. Diapho. but of greater vertue do I use, which go no farther than the stomach and its Appendix, however extend their admirable effects to the superficies every way.

What incomparable sanative power is in the highly purifyed sulphurs of minerals actuated only

in

in the first digestion, is well known to those Adepti, who become Masters of such Arcana's, being throughly acquainted with their appropriation in time of greatest necessity. These while they are yet in the first Receptacle, do appease, pacifie, compose the fury of the *Archeus* by their solar illumination, so that it reflects upon it self with exceeding delight, as in a terse Mirrour at the presence of these *Specula Nitentia*: whereby it gets force to oppugne and discreetly to insult over that which before caused a distraction, confusion, pusillanimity in its family.

This being granted (yet no farther than I can assert experimentally, that the stomach with his Collegue the Spleen, for when I speak of that, I implicitly intimate this his coadjutor appointed to minister a proper ferment upon just occasions) is of so great Authority, that it is the Key of the whole Work, the Helm that steers all faculties and functions aright, the προσομάγειρος, the chief Cater or manciple that provides for all the Houshold, and the Root of health and sickness: Then will it be worth inquiry, whether the Galenists that now perforce denominate themselves, though improperly (Chymists) take an authentick course in the Therapentick part of Physick.

And first I shall begin with Dr. *Willis*, whose method of Curing is founded upon his Quinary Doctrine of sal. sul. mer. W. E. This knowing man seeming to be a *Paracelsian*, according to those principles he borrowed from that great Philosopher; should also imitate him in *Re Medica*, studying to dive into those Arcana's, with which as the Epitaph testifies, he Cured *Dira illa Vulnera*

Le-

Lepram, Podagram, Hydropysim aliaq; insanabilia Corporis contagia: A list of those diseases which are accounted by the Galenists incurable. I conceive it no whit more beneath Dr. *Willis*, than that genuine Philosopher *Helmont* to be an interpreter of those ἀπόῤῥητα of *Paracelsus*, which were able to perform stupendious Cures. Had he attained any of these, he would have scorned to publish such poor, Pedantick, trivial Medicines in his Tracts, *De Morbis Convulsivis & de Scorbuto*. I can hardly forbear to blush in the behalf of this Eminent Science, when I read one extolled for a Hiatrical Chymist prescribe for the Scorbute solutives, as P. 256. 257. φθειροποιὰ καὶ σκωριποιὰ, that make as well as carry off corrupt matter being very slightly corrected, injurious to the stomach and its ferment, such as Sena, Reubarb, Cassia, Tamarinde, Manna, Mechoacan, Turbith, *&c.* Concretes that have couched in them a clancular poison, and so must needs, being uncorrected rather increase than diminish the malignity of the Scurvy deeply radicated: yea if it fall out that the Patient seems to find a melioration, it is but by accident; for as the Poet saith, *Dat sæpe injuria lucrum*, that which is noxious may by chance produce something commodious rather by hap than any good cunning: But what is this to level directly at the mark, to exhibite what is adæquate or proportionable to the venom of such an Atrocious malady. It is of little validity to purge away sal. sul. water, *&c.* degenerate Products (no whit essential to this Plague) unless the seminal poison be mortifyed, the Idæa thereof obliterated, and the fountain of acidities stopped, the ferments of the shops, e-

spe-

specially the 1. and 6. reformed, and the *Archeus* invigorated, which how these recipes, can effect a Fortago whereof is there conglomerated, seem to me impossible: ever since I got out of the mire of that fatal way. What a deal of superfluous trash (unworthy of a sincere Spagyrist, who ought (according to the Etymon) to separate the impure fruitless part, and to congregate the Crasis; the seminal vertue and refined essence of every Concrete, that the παρασκευαστικὸν ἀγγεῖον, the Cook-room which dresses for the whole, may be less tormoiled, pestered, and incumbred in its preparation.) I say what refuse hath Dr. *Willis* commended to the world against the Scurvy under the form of Electuaries, Confections, Powders, Pills, Tabulets, Decoctions, Infusions, Expressions, Syrups, *&c.* to inquire into the absurdities, incongruities, insufficiencies of each particular, and to compare them with the Chymical Standard, will take up more Ink and Paper than I have allowed me.

Neither would I have any think I am an enemy to the specifick vertue of any single Concrete as it is entire, able to challenge a propriety by a certain effect of what is attributed to it: In no wise: for I much applaud that. But I utterly dislike a plurality of needless ingredients: *Nam frustra fit per plura, &c.* a permission of their Fæculencies and Gummosities to remain to the interposition or Sepulture of their vertues; their Castration, frivolous corrections, a disparity in their conjugation, a connexion of things which are not ὁμόζυγα, able to draw in the same yoke with the rest for the accomplishment of the intention proposed.

If

If the Doctor declares himself an absolute Physician in that, he prescribes Chymycal and Galenical Preparations according to his method, as occasion and indications require, rather chusing sometimes the safest way a long time trodden in, than this new Hazardous, perhaps desperate Tract, either quickly killing or curing: Moreover, for his part he is much for this Pyrotechnycal way, supposed it be modifyed or regulated by his Learned Pen, as appears by his principles borrowed of *Paracelsus* (how true that severe Assertor of verity *Van Helmont* hath discovered in his *Tria Prima Chymicorum*) his prescriptions likewise plead for him, wherein he stands up in the defence of *Infu. Croc. Metal. Mercu. Vi. Sulp. Anti. Glanb.* as fitting vomits. *Antimo.*

Cremo. seu Christal *Tart. Sal & Tinctu Tartari Tarta. Vitrio. Chalybea.* (which I much question whether rightly prepared) *Elyx. Propriet. Mixtur. Vitri. Spir. simp rectificat. Spir. C. Cer.* which according as his Theorems and observations direct him, he puts in practice.

This here delivered I confess at first glance seems very specious and winning, but throughly examined by an intuitive Sophist is to be rejected.

For first concerning his method, I deny it to be Legitimate, the shortest way (according to the exposition of the word) and no otherwise than I can prove demonstratively. What right order of Curing effectually, speedily, and surely, can there be expected from this ἑτερογενὲς μιγμα, this Hermaphroditical Linsey Wolsey course, where the active energie of the one shall be retunded by dulness of the other. This must needs cause a Hysteron

steron Proteron in Nature, put it forward with one hand, and pull it back with the other: so making of an Acute, a Chronick disease. As for what may be alleadged that this Galenick is the safest way, I cannot understand it in any other sense than thus, that for a man to be debarred of the most certain means to keep him alive, is the safest way to bring him to his death. He that boils chips in water instead of something Alimental to nourish a weak person, although he may pretend not to act any thing positively injurious, yet privatively he is guilty of the debility he lies under. Sir, you and I must answer for omissions, as well as commissions. What may be said concerning the Antiquity of the way, is no way prevalent with me, to free it from falsity:

Trita frequensq; via per Amici fallere nomen,
Trita frequensq; licet sit via crimen habet.

The malicious or ignorant aspersions thrown upon this most beneficial Art, do not at all now move me who know the contrary, and can make a patefaction practically: if I might be admitted, that no medicines whatsoever are generally so powerful and safe, if rightly managed as Spagyrical, I mean not these common Ant. mercnral, of the shops, nor oil of vitriol sul. Salt, *&c.* but what are made by a Philosopher, ἰδιοχείρως, with his own hands. The best Sack is no whit degraded in its excellency, because some Vintners adulterate it, or intemperate persons debauch themselves therewith.

I cannot deny, but Dr. *Willis* carrys a great Repute in the World of being an eminent Philosopher

ſopher, partly for his artificial compilement of a Phyſiologie reſulting from his *Quinta Prima*, partly from his frequent exhibitions of what is Chymycal: yet under favour of ſo Worthy perſon, I am forced out of Cordial Reſpect I have for Truth, my Neighbour, King, and Country, to avouch that this famous man doth much come ſhort of the Subſtantial, Faithful, Rizotomus, medicinal way which *Van Helmont* hath delivered, an aſſertor whereof according to certain Experiments, frequently repeated, I divulge my ſelf againſt all oppoſition whatſoever.

What poor, weak, inferiour, pitiful Antidotes againſt theſe unwonted Tyrannical, Truculent, Feral, Virulencies are theſe of the Doctors in compariſon of the Magnificent, Deſpotical, Soveraign Arcana's of *Helmont*. *Tinctu. lili ab El. Minerali Tincturi Anti-monialis ☿ vitæ ſtibii proles integra ☿ Diaphore fixus ☿ corallat. Elementum ignis è Cupro Lac Margaritarum Sal volat, &c.*

Now leaſt this Learned man ſhould queſtion the real exiſtence of the Medicines of this great Pyro-ſophiſt, as he hath the Liquor Alkaheſt, I who am but *minimus Diſcipulorum*, having lighted my Candle at his Torch, ſhall not fear to enter into the liſts with Dr. *Willis*, and practically make good the Aitiologie, with the Theraputick method and medicines of this Noble Adeptus in the preſence of ſo many ſincere vertuous Explorators, to whom we will appeal for the Deciſion of this medical controverſie between us, by way of infallible Experiments, the only mean to detect each others errours. Above all, I ſhall put out my ſelf to the ſubverſion and demolition of this

this τὸ ἀδυναφόρον and διαλυφόρον, weakning and destructive Phlebotomie upon the account of Evacuation and Revulsion, a great Patron of which I find Dr. *Willis* to be to my astonishment, that one so intelligible should be so grosly over-seen in a matter concerning the Life and Soul of man. He takes upon him to be a propoſer and defender of bleeding, for prevention and Curation of acute and long infirmities, even harbouring a venomous miasm, as in the Small Pox upon the very nick of their eruption, as in his Book *de Febribus*, p. 169. he sets down *Nuper Experientia Duce* (I hope he will stand to this, for I am chiefly for it) *in quibusdam casibus Sanguinem mitti omnino utile & necessarium comprobatur*: make this good by fact, that 'tis profitable and necessary in any such case to open a vein (for αὐτὸς ἔφη, will never carry with me) then shall I forthwith become a Profelite to your method. Assuredly this, I am certain of it was neither profitable nor necessary for the Nation, that we should by this means loose three persons of the noblest Extract. Again, for Prophylaxis in the Pest, he holds section of a vein requisite. In the same Book p. 157. he gives his advice, *ubi adest Plethôra cum magna Sanguinis Turgescentia aut quibus longa consuetudine sanguis solenniter mitti solebat iis venam secari convenit*: he adds this Reason, *quo enim sanguis mimus efferveſcit & sine Tumltu in vasis circulatur eo tardius Lue pestifera contaminatur*, i. e. in a plenitude and huffing up of the bloud, and want of any long customary evacuation a vein is to be opened. For the less efferveſcence and disturbance is in the Circulation of the bloud, the less capable it is of Contagion. As if plenitude of which I shall speak more fully here-

hereafter, might not be abated by a more effectual way, the effervescence allaid, & a customary evacuation brought into the same current, or one as convenient without this prodigal emission of bloud at random, especially sith it is unavoidable, but that the strength of the *Archeus* hereby must needs be impaired, the only fortress against this potent enemy: as for his Reason, it is frivolous, for spirituous Liquors cause an effervescence and Enormontick motion in the bloud, and yet is it at that time less obvious to infection, in respect of the audacity of the *Archeus* resisting the venom, as many examples confirm.

But that which is stupendiously a temurarious act in him, is to allow of pertusion of a vein in one contaminated with this pestiferous poison: but he saith withall, *Rarò & admodum cautè in hoc morbo celebrari debet*: it ought to be done seldom and warily, so it had need; for whosoever at any time upon what pretence soever of Caution attempts Phlebotomy for the Cure of the Plague, takes a course rashly to jugulate the Patient, unless some extraordinary Redemption happen. Certainly here the Doctor speaks by Rote, not *experientia duce*: For had he Anatomized the Pest, investigated the nature of this atrocious stroak as I have, feeling the smart of it three several times, he would as soon allow of piercing a vein in him who hath taken an intoxicating draught, as at any time in this case, where the stomach alone is the place from whence the poison is to exulated. 'Tis no wonder if the Galenists strait injoyn bleeding, where they find a seeming foulness in the less malignant feaver, when they dare be tampering with it in the greatest. Assuredly were not

strength of nature sometimes so Robust, that it is able both to super-ponderate the malignity and its augmentation by Phlebotomy, the world would quickly be satisfied that it is no less criminal to suffer the bloud to spin out in any ill conditioned feaver whatsoever, than in that which is so κατ' ἐξοχὴν.

Touching Chronick maladies, it is observable above all the rest, the Doctor maintains Phlebotomy in the Scurvy indicated, *à sanguinis copia & vitiositate*, from the quantity and quality thereof, his words are p. 256. *De Scorbuto, cum enim liquor sanguineus valde impurus evasit nullo remediorum genere certius emendatur quam crebra & parva extramissione, quippe sanguini veteri corrupto quoties educitur recens melior & defæcatior existit.* When the mass of bloud becomes very foul, no Remedy is of more certainty to correct it than often letting it out in a small quantity, in that as often as the old corrupt bloud is discharged, a fresh supply is made of that which is better, more free from impurity.

Here I observe our Galeno-Chymist waves giving a Reason of the indication of bleeding, a *Copia* from fulness, the fairest pretence that Sect hath for their αἱματεκχυσία, Sanguineous effusions, and shelters his opinion (for I am sure it is no other) under the pravity or naughtiness of the bloud, which he doubts not so certainly to rectifie by this repeated extramission as well as any Spagyrical Philosopher whatsoever, by his never so exquisite preparations. I would willingly be resolved concerning some Questions I shall propose to our great Phlebotomist. 1. Whether he can make an election of such a vessel for aperti-

on,

on, wherein the fouleſt juice is contained. 2. Whether this ſeeming to the eye foul or corrupt may deſerve this Epithete, or may not harbour ſomething that is very uſeful to Nature: ſith Chymiſts take notice of a ſtrange diſguiſe put upon things, making them ſeem to be what they are not really.) 3. Whether this frequent emiſſion in a leſſer Quantity, conſidering the inſufficiency of Corroboratives exhibited by Phlebotomiſts, will excuſe the ill effect of this operation. 4. Whether a ſucceſſion of a new ſupply for what is evacuated, will produce any conſiderable melioration in it, according to our Authors aſſertion. 5. What Experiments the Doctor will undertake to teſtifie unto us, that Phlebotomy is a way equivalent with the beſt Remedies to amend Scorbutical bloud.

That this Ruddy juice is better or worſe in ſome venal pipes above other, is not to be doubted by any who hath been Spectator when it ſpinneth out: but how this is to be diſcerned within the veſſels, I underſtand not unleſs a man had inſpection, *intus & in Cute*, could intuitively behold where it lies, and ſo accordingly let out the worſe, leaving the beſt. I have marked in my minority a laudable ſanguineous juice to come firſt out of the ſame vein, then afterwards more contemptible: in others the contrary. One time I have ſeen it extracted inculpable, a few hours after vitiated, inſomuch the Phyſician and Patient have been ſorry for the loſs of that, and glad at the riddance of this. Yea Learned men have adviſed ſick perſons to have a vein portunded, meerly for this Reaſon, that they verily apprehended a cacochymie within, whereas upon tryal no ſuch

matter afterward appeared, to the disparagement of the Art, and debility of the Patient. Seeing then one is at no certainty this way to have what is depraved taken from him, yea in danger to loose what is Euchymous: Me thinks this incision of a vein for the Cure of a Scorbutical impurity should not be so stifly insisted upon by the Doctor, seeing he may as wel miss as hit the scope.

2. 'Tis commonly pronounced by the Chirurgeous, and approved by their Masters when the bloud altered by the ambient, looks with any deformed aspect, as Green, Yellow, White, or Blackish, *&c.* that 'tis happy this was taken away, supposed to be the only subject matter wherein a Feaver, Scorbute, *&c.* rooted, to which the credulous Patient is forthwith prone to assent, being fully perswaded by his miserable unfaithful auxiliators, that so much of his infirmity is abtruncated or dismembred, as there is bad bloud extramitted. This often lures him to a second and third evacuation.

But how inconsiderately this is done, the woful cries of Widows and Orphans do too often proclaim; for this very bloud which they decry, rejecting it as very bad and corrupt in the Porringer, was running in the veins free from corruption, containing parts very useful to nature, which might by the activity of powerful Remedies be as easily reduced to its native goodness, as Mercury assuming the Vizard of salt, sulphur, water, sublimate, precipitate, *&c.* may easily by means of fixed Alkalies and Vulnerarie Concretes be brought home to it self.

Those supposed Phænomena of sal. sul. water, earth, are but separations made by a posterous corruption of the bloud, excited thereto by the ex-

extraneous air: for while it was under ἀρχὴ τῆς βίου, the Government of life, it was of another substance being preserved by the innate force of the vessels, from coagulation even after death. So that granting it was bad enough here, yet καλὸν ἐυκείμενον μὴ κινητέον, 'tis not good removing it out of a place when it might be made better: and brought again to its former integrity by adæquate, appropriate applications, which could never be if it were corrupt, for corruption signifies an absolute abolition of that *essential form* it had before, and assumption of a new: *nam à privatione ad Habitum non datur regressus*: what is quite lost can never be recovered again by way of retrocession to its pristine being. But this was redintegrable, therefore not then corrupt. This I can make good, ἐπιδεικτικῶς, by fact in the presence of those that are my Lord *Bacons* followers, or let me suffer in my good Name, which I value above all sublunary things.

Give me the opportunity of ten or twenty Scorbutical persons sanable, whose blood is polluted and corrupt, in this sense the Doctor delivers as we shall disclose by a previous letting forth a little. To these I will administer some of my *Arcana* for a fortnight or at farthest three weeks, with which I will undertake so to defæcate and recover the degenerate juice of most of these Scorbutick Patients, that upon the second elimination thereof at the time expired, it shall appear in the Recipient no such thing as before; if I miss this mark (according to the judgment of some of this Royal Society, I will be bound to forfeit a considerable sum of money, upon condition the Phlebotomist my Opponent will forfeit the same if I hit it right. Well, what will be the

result of this, if I accomplish what I propose. Thus much: It will convince any ingenious sagacious man, that the Galeno-Chymists are guilty of a passive fallacy at best, allowing the very sustenance of life so wastfully to be spent, because they unadvisedly judge that fitting to be cast away, which being out of its proper place, seems to their eys as altogether unserviceable: Whereas being impregnated (before it touched the air) with vital particles, it might by a dexterous hand have been made very useful both for present and future sanity.

Me thinks this great Champion of bleeding, alluding to the mechanical management and *Ergasie* of spirituous Liquors, for illustration and confirmation of his Quinary Hypothes. sal. sul. *&c.* endeavouring to make the cause and manner of vital actions to be convertible and co-incident, with the operations of things inanimate, artificially promoted by extrinsecal means, deriving both from the same fictitious principles) should imitate the discreet Operator, who when his wines through any outward accident super-ferment fret become sick, disturbed, acid, vapid or degenerate: doth not prodigally draw them out good with bad, throwing them away, but doth wisely take off their excessive fermentation by divers contrivances he is acquainted with, stirs up or augments the spirits of decayed, flat, depauperated Liquors, mundifies their impurities, sweetens, their acidities, but still preserves what is capable to be made better by Art.

His labor, hoc opus: Herein lies the difficult work of an exact Spagyrist, to sequester the superfluous naughtiness of Animals, Vegetables, Minerals, curi-

curiously reserving their vertues, excellent Dowry, & implanted gifts: Of which if he be ignorant, he will incur gross mistakes, abjecting the Gold with the Dross, the Spirits with the Flegm, the most precious part lying occult with that which is manifest, because his dim sight in this Philosophy cannot discern and make a διάκρισις of the precious and vile, profitable & unprofitable. Many an excellent medicine lies involved in the dark corners of Natures Closet, which might be brought to light if our Learned pretenders to Chymistry would seriously take pains themselves, or incourage others: but alas! they are so far from this Candor, that they will neither credit what suits not with their Phansie or Genius, nor admit of a fair Experimental process to convince them.

Did I not savourly understand, being autoptically satisfyed by long Industrious Experience and Practice twenty two years, (having rolled every stone, searched out every scruple to be informed concerning truth of the Galenick and *Helmontian* way) that the bloud termed foul and corrupt, may by the transforming force of exalted Remedies while it is inclosed in the small channels of a living body be cleansed, consolidated, and revegetated: I should never presume to contradict or thwart Dr. *Willis*, endued with Learning and great Worth, who might if he pleased with some others condescending thereto regain the Honour and Credit of this now prostituted and vilified Science, but sith I am sure I can by divers instances and probations demonstrative make good my position, none that is Philalethes will condemn me in this case before I be tryed.

3. Quærie, is whether the frequent emission of bloud in a lesser quantity, considering the insufficiencies of corroboratives exhibited by Phlebotomists will excuse the ill effect of this operation.

Here I shall put the Doctor in mind again of his analogical resemblance of wine and bloud, which as he would have to be symbolical in their excessive fermentations impregnated with principles alike: so methinks he should proceed to maintain the Corrections of one as well as the other to be equally congruous and proportionable. But here I find him in the main to relapse and quite desert his similitude; for he takes clean contrary course to the deportment of the Vintner, whose care is ever to amend what is amiss in his Liquors; but withall to save what is spirituous in them suffering nothing to run out be it never so defective, if it can be restaurable. This οἰνοχόος, Wine-curer, is so far from little and frequent extramission of his Liquors degenerate, agitated by an extraordinary ebullition or effervescence that if it be possible he will not let out any at all.

For he conceives it will come all to one upshot, to exhaust them by little and little, several times repeated, as to draw out the same measure at once, being assured that the end which he aims at will never be attained by this course. Now I find our Phlebotomist conscious to himself that the Scorbute strangely seizes upon the vitals, debilitating them in an anomalous manner injoyns reiterations of a parcimonious bleeding least the patient should be too visibly damnifyed in his strength (the custody of which should transcend

ſcend all indications whatſoever) therefore he mince's the matter, ſuppoſing that what impairment nature ſuffers hereby, will never be charged upon his minute repeated furtive detraction of bloud, but upon the malignity of the diſeaſe. Wherefore the ſum is this, rather than this ſanguinary depletion ſhall fall to ground to the diſparagement of their Galenick method, it ſhall be preſcribed in ſuch a moderate portion, that the ignorant, ſick perſon ſhall never diſcover the impoſture thereof: ſo that if through innate ſtrength and ſome accidental means otherwiſe he find a relevation, Phlebotomy ſhall forth with carry the credit thereof; if he be pejorated and thrown into a worſe condition, hereby afterward though not for the preſent, this irregular way is excuſed and all muſt fall upon the pertinacous infirmity. Now 'tis plain, they will play at ſmall Games rather than ſtand out: Be doing ſomething this way either to little purpoſe, or little hurt; for if there be detriment in a greater portion, it cannot otherwiſe be according to the doctrine of the mathematicks, but there ſhould needs be ſome prejudice in a leſſer, though not ſo ſenſible. Something I confeſs might be better apologized for this extenuated way of diminiſhing the ſtrength, had the Phlebotomiſts Arcana's prevalent Reſtauratives ſufficient to ſubjugate the grief to the laws of life: as alſo for the reparation of that debility their patients contract by their unwarrantable exinanition.

But that I am ſure they have not, in as much as then they would never attempt, yea, rather abhor to enervate in the leaſt by the Lancet, the ſtrength with its correlative bloud and ſpirits, with-

without which there is no hopes of attaining a desired Cure. For it is a most established verity taught by *Hip. Naturæ sunt morborum medicatrices,* the most assured means of sanation is to keep up the vital pillars without which all falls to ruine. So that *Van Helmont* is without controversie in the right, when he says, *utcunq; rem verteris ignorantiæ plenum procurata debilitate sanare velle,* i. e. make the best you can thereof. It savours of gross ignorance to assay to heal by bringing one into a weak condition, and *p.* 84. *De Febr. Satis sit medico* (saith the same Author) *quod æger alioquin inexcusabili debilitate labascat, per morbum, inedias, inappetentias, Inquietudines, Dolores, Anxietates, Vigilias, Sudores, &c. neque idcirco fidus Auxiliator debet debilitatem addere debelitatibus, fraudulentum est sublevamen quod vena sectio adfert: ejusq; tam incertum est remedium quod nemo medentum hactenus ausit polliceri sanationem inde futuram.* One would think it is enough and too much for the poor sick man unavoidably to be brought low through a Disease, fasting, want of appetite, restlesness, pains, anguish, watchings, sweating, wherefore in such a case whosoever is a trusty supporter ought in no wise to add weakness to weakness: All the succour the Lancet can afford is deceitful, and all the redress hereby is of such uncertainty, that no Physician dare venture to make a promise of a perfect Cure by this means, and to keep one from relapse.

For my part, I find it a task difficult enough to fortifie the Cittadel of life against the assaults and batteries of the fore-named inevitable enemies, with my best Remedies still supplying the spirits as they are cut off with those things that are πευμα-

μαλεμφορες, agreeable to their Texture, avoiding all those voluntary artificial devises introduced for the farthering the Consumption rather than restitution of this already dilapidated treasure.

I conceive it not unseasonable for the confirmation of what *Helmont* hath declared to set down one remarkable History, among many I have taken notice of in my time as no small evidence of the insufficiency of Phlebotomy as to sanation with the Amphibologie or ambiguity of the Galenical Physical predictions. For I look upon this right judicious prognostication to be an inseparable distinguishable Character of a Phylosophical Spagaryst supplanted by the Galeno-Chymist on one hand, and the vulgar distiller on the other, for between these two this veridical Science suffers no little disparagement.

On the 9. of *Aug.* 1668. I was sent for to one Mr. *Flavell*, a Canary Merchant about the age of thirty years lodging in *Dukes-Place*, Εὐσαρκος καὶ ἐυπεπτος, of a habit, such as they call Athletick, labouring under a malignant feaver, difficulty of breathing a Parapleuritis, *i. e.* a Bastard Pleurisie, oppression at the stomach, inquietude, Anorexia, Emesia, Lypothymia, a disposition to vomit, ready sometimes to faint with a pulse very high, faster than ordinary, unequal. In this case I advised him contrary to his expectation, to forbear bleeding, which course some of his friends advertised him before-hand what Physician soever he made use of would take. Withall I told him, if he would be ruled by me, I could promise to relieve him in two or three hours, which he willingly listned to: forthwith swallowing a proper

per Emeto-Cathartick, and a diaphoretick, by means whereof a large quantity of foul excrements were evacuated, *cum* Euphoria, with such benefit that he began to slight his disease, passing over that afternoon with such alacrity among his friends, as if he had been perfectly cured. For all this I foretold him a Viper lay in the grass unseen, declaring in express terms, that the venom he harboured within must either be driven out in the form of pimples, spots, or red Blotches: otherwise all the art of man could not preserve him, which according thereto fell but in part, the next morning after a troublesome night.

Now for the farther promotion of nature in her work: I gave him on the day following another Emeto-Cathar. with a Diaphor. which succeeded very well in carrying off morbifick matter every way, pulling up some of the roots thereof about the stomach and spleen.

After which, I followed him close with the highly exalted sulphurs of certain minerals. He took also liberally of those Volatiles most amicable to the vitals? These pacifyed the rage of the *Archeus*, encouraging and joyning forces with it against a domestick enemy, sweetned in some measure the acidity of the Latex, carrying it off by large profusion of universal sweats, bringing to the superficies of his body (in such a manner as I predicted) that malignant bloud which lay lurking nigh the center of life: so that my patient was exceeding well perswaded of me for the prospect I had of what hitherto fell out. All be it, the Paroxysms were tedious, yet were they still kept down, so that no mortal symptom appeared

ed, though the assistants were terryfyed at some transient *Delirium* or dotage proceeding in the ἀκμὴν, height of the fit, & a straining to vomit from an Orgasmus in nature, striving to cast out remaining superfluities and feculency, aboundance whereof was exterminated before by Art. All things being upon the fourth day from my first visit in a happy condition, my patient being free from anyeminent danger of miscarryingas I often intonated in their ears. Some of the inconstant vulgar about him (prejudiced against this Chymical way that it was too violent and hot) affrighted at every intense motion of the *Archeus* (invigorated by active medicines to profligate whatsoever is hostile) were very busie In prompting to the sick man the worse, representing every thing in the most deformed dress, enough to make him despond to the postergation of the Cure.

Whereupon another Physician, a Kinsman of the Merchants formerly a great Philo-chymist before he entred into the colledge, was bymyconsent admitted to consultation, who approved of all I had done hitherto, neither could he deny but that my Remedies were sufficient, yet being ignorant of the right use of them, advised me to give not above the tenth part of what I exhibited, however least he should visit for nought, an Apothecary, one Mr. *Battesbee* was forthwith sent for, who I knew would soon disturb my method.

Now must Pottle glasses of Julips to cool him forsooth: into his grave (I am certain had they not been countercheeked) be obtruded, which for quietness sake I confess I connived at for the present, knowing all was *in Vado* secure, and

that

that the vertues of my Remedies were able to correct the vitiosities of the other. Now a subtil Trade is carryed on, they aim at the lopping off the branches: I at the pulling up of the root. So at length we begin to jar after a former harmony; for as soon as another opportunity was offered to me, on the fifth day I gave him the third Emeto-Cathartick for more security, which he willingly accepted still finding it beneficial, much, confiding in me for my pre-monitions, although he was encompassed with those that were very diffidently adverse to my Remedies. Now exception is taken by the coadjutor in that I should presume to give a vomit before I consulted with him: I answered his remoteness a mile and half of, and the fear of loss of the nick of time sith ὁ καιρὸς ὀξυς) might very well excuse me. And sith we were both concerned in one *principal* End, the safety of the sick man (which I did then asseverate might be attained, otherwise it should lie at my door (supposed he would be ruled) no petty difference should arise between us. For all this, the Galeno-chymist was troubled with a καρδιεωγμὸς, a heart-burning, and attempted to allay it by proposing and urging upon the sixth day when nature was victorious, the most non-sensical application of Epispasticks or Vesicatories which I utterly refused, having declaimed against them by my Pen: withall certainly knowing the main Cure being already performed, I should both wrong my Conscience and my Reason if I should condescend to such an absurd act. Then finding he could not corrupt me by all his glozing Rhetorick and Paralogistical discourse of the rare effects of Cantharides, &c.

he

he flung away in discontent, saying, he would now leave the sick man to my Custody, my reply was, and I to yours if the Patient be so pleased, which would by no means be granted by him; being very sensible and thankful that I took a direct means to save his life. I then proceed, asserting upon good grounds that the danger of the disease was passed over; besides, I would ingage my self perfectly to cure him without relapses, and long vexatious Ague, or any Chronick infirmity whatsoever: This I would make good, or I would have no reward for all my pains and medicine; hereupon the patient gratefully resenting every thing, fully resolved to resign himself over to my solitary care: In the mean time there were not wanting instruments, any one may easily guess at the prime agent to supplant me, and to introduce even upon the eleventh day, when all the blustring storms of various symptoms were passed over, the said Galeno-chymist who was represented to this convalescent person, as able to do great matters for the removing his Ague by his cooling or more temperate preparations, mine being looked upon (after I had helped him out of the mire) as too strong & burning, now the reason of this my dismission, must be coloured over with a fair pretence that the Patient would betake himself to Kitchin Physick: Through this door was the Galeno-Chymist with his Apothecary entertained once again into the sick mans Chamber to attend him, who kept him fast in their clutches for the space of a Lunary revolution, how and with what they plyed him all this while, any that hath the least inspection into our Philosophy may conjecture. Blisters are raised without controulment

ment, for what reason I cannot tell, unless in opposition to my judgment, or least he should recover too soon. This I am certain, they exceedingly wronged the ferments of the stomach and spleen, thereby encreasing the acidity of the bloud, as appeared by extream dolour he suffered from the Hæmorroides, the cause whereof they attributed to my hot spirits, the continuation of his Ague at the months end; for the cure of which, he applyed himself to me, after that he protested they had done what they could. Pretermitting what errours were past, for which he might thank himself, I told him, I doubted not to cure his Ague, and take away the Hæmorroidal anguish radically, if he would be obliged now at length to take what ere I gave without scruple; he consented in great part thereto excepting vomits *i.e.* Galenical, with which he affirm'd he was tir'd: It was dispensed with, & his Ague in a short time cured with certain Pills I call Polychrest, with other slight things; yet still the Hæmorroides torment him. I offer, if he will give me leave to act freely a fundamental abolition of them without further prejudice: I my self having been miserably cruciated with the same wound many years before I knew Pyrotechny, so having suffered in this kind, *Miseris succurrere disco*: I could the better help others. Here he ties my hands behind me, I leave him to another Galeno-chymist, who both ignorantly and injuriously inveighing against my Pills, forthwith opens a vein in the arm to his detriment, increase of the present pain of the piles, with introduction to a future relapse: at length finding no comfort by this Learned man, he commits himself to a Chyrur-

gion,

gion, who by topical means asswages the grief, palliates and cicatriseth without searching out the intrinsecal cause, which lying dormant some weeks produces another feaver, of which by accident he recover'd nature being benevolent (notwithstanding it was retarded by Phlebotomy, prescribed by a third Galeno-chymist, who I am certain cannot maintain the solid truth of this practice, if he and I come to an equal experimental determination in the presence of vertuous explorators.

I have been a little punctual, and somewhat prolix in setting down this instance of οἰκονομία, the Therapeutical deportment of the Galeno-chymists and my self, in reference to this sick person, to the end the world may plainly understand (if they please) by this Narrative, how one dares promise and effect, having a firm foundation what the other will by no means ingage himself upon, being conscious of his rotten principles: I conceive it worth my labour to collect some useful observations from this History. 1. None but the absolute Spagyrical Philosopher can give any assurance of his Patients recovery in a high malignant feaver, seldom erring if he come in any seasonable time, neither can any but one so instituted, give any certain prediction of the variety of Phænomena, several Scenes to be acted in this microcosm when ere it is put out of order, and what will be the conclusion of al his sinative endeavours.

2. The Spagyrist can in a shorter space with confidence, without fear of a relapse remove a Pleurisie, or any pain of the side without bleeding, far beyond the other executing the same.

3. It is all one to him who is ὑγιαστικὸς, endued with the gift of healing, whether the sick bodies veins be fuller or emptier, turgid or flaccid: Sith he knows it is gross preposterous folly to think to dry up a River, without obstructing the fountain, to save a ship from sinking, neglecting to stop a great leak therein. The like madness it is to draw out of the Limbs a great deal of excessive bad bloud, and not to have recourse to the efficient cause thereof concentrated in the Trunk.

4. The most upright, genuine, regular, immediate way to take off the exorbitant commotion and tumult in the *Archeus* in the bloud, so thereby to reform it, is to eliminate with all expedition that sordid apostatized yellow, green, clammy filth adhering to the Tunicles of the stomach like Bird-line, or transmitted from the parts circumjacent, especially the spleen, to open the passages of the Hypochondries obstructed, to carry off through all the Emunctories of the whole body whatsoever is not under the Guardian-ship of Life. This is to be done by that which Antimalignant cleansing away, ὅια δεῖ καθάιρεσθαι, what is really excrementitious, not what is so made in great part by deletery Laxatives of the shops.

5. The only noted sluce through which the poisonous matter of all malignant feavers passes away, is the universal membrane, the skin on the which the stomach hath no small influence, governing this Catholick Coat at its pleasure in so much no successful sweat or eruption can be expected as long as the *Duumvirate* lies prostrate under any insulting calamity. Wherefore the

arch

arch design of the Pysician, is to cherish, corroborate, and remove all impediments of this eminent part, that it may protrude, explode, or ejaculate from its bosom to the utmost limits whatsoever is virulent, closely supplanting the fortress of life. Now whether bleeding be any competent Medium to achieve this, let any one infferently versed in the knowledge of the Pest be judge, wherein no honest able Artist dare open a vein, because it will attract the miasm inward, hindring the extrinsecal motion of the *Archeus*, for the expulsion of what is mortiferous. Albeit our Phlebotomists do extenuate the matter, setting a fair gloss upon it by their sophistical evasions, pretending that in malignant feavers of the inferiour Class Plethorick, or cachomchymick indications do manifestly require their utmost assistance before that inconsiderable venom lying occult. I must by their favour, be bold to tell them they will never solidly and speedily make a sanation of any great feaver, or any other disease till they handle it in some manner proportionable to the plague: For there is *quiddam Deleterium*, a certain venenosity in most maladies as I can prove *ex facto*. Had a vein been opened in this Plethorick, Cachochymick Merchant when I first undertook him (as I make no question most of that Sect would have strait consented thereto) they had infallibly destroyed him, sith all their medicines could never have expiated their first Crime of retraction and fixation of that within, which by the Dowry of prevalent Remedies afterward appeared without. Moreover I deliver it faithfully, I have not acording to these ten years strict observation seen any one

firmly evade a vehement feaver, unless there hath been an ἐκφυσις, efflorescence or breaking forth of something in the surface of the body: which cooling Julips, Posset-drink made only with small Beer, Barley, Water, *&c.* repress.

6. The great offence the Galenists still lay to my charge, is that my Medicines are too hot and violent, where the sulphureous particles are advanced, preter-natural fermentation promoted, and so the feaver encreased. This they would fain have granted without any proof, thinking it enough for their purpose to buzz it continually into the vulgars ears, easily seduced by their Authority. How many by this false allegation have been deterred from making use of the right means I am not a little apprehensible. Me thinks these men should be ashamed to censure that rashly, of which they are ignorant, nor will be instructed in by any clear experimental probation. For if I do not ratifie by Art before my Lord *Bacons* Disciples, that what of my Remedies they call too hot, burning, enflaming and violent, are effectually temperate, amiccable to Nature, gentle in operation, and far from any excessive quality, in no wise causing any Dyscrasie in the bloud, although they be given in a treble quantity, let me be forthwith made an exile from all Artists.

Now upon this stumbling block of a mis-conceit, that such or such things are extream hot, they do infinitely err in the oblation of one part of that, whereof ten ought to be given where the state of the Patient is very hazardous, as it was in the fore-mentioned sick man, to whom the Dr. sent for to consult with me after a gust of a spi-

rituous

rituous Liquor, adviſed a ſcruple to be given for one Doſe of that, which I gave ſome ounces, otherwiſe I dare maintain he had periſhed. By this it may appear how ridiculous and incogitant it is for any one to detract, vilifie anothers Arcana's, or impute any evil effects to that which they neither know how to make or uſe, neither will be convinced by the Touch-ſtone of tryal how far its virtue and doſe extends.

7. I am ſatisfyed by the late example, with ſome hundreds beſide, that ſulphur clarifyed by a Philoſophical hand, likewiſe volatiles prepared as they ought (I mean not the ordinary ſpirits of Harts-horn, yet of very good uſe) have a gift beſtowed upon them to ſubjugate atrocious feavers, if they be given according to ſubſtantial, not an accidental method depending upon poor, beggarly, momentany Heats and Colds.

8. A true judicious Prognoſtication of the progreſs, ſtate, and termination of a diſeaſe, begets in the Patient a ſtrong perſwaſion of the ability of his Phyſician, and the ſufficiency of his Remedies, this invites him to take liberally of of them: this large ſumption of what is efficacious will in a ſhort ſpace alter the ſad, ſcene, ſuggeſting his reſtauration if he be capable thereof, neither will there be need to ſtand gaping for a *Criſis*, ſith that may be anticipated, and all ſecured before that time, if there be a regular proceſſion.

For inſtance, this perſon took the greateſt quantity of my remedies above any (except my ſelf infected by the diſſection of the Peſtilential body) to which he was inſtigated by his allevation, and my preſagition of what would fall out ſo that he

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expresly declared (not long before I was undermined nigh the eleventh day) that I had foretold him whatsoever came to pass to that time, yea withall had been an instrument to save his life. A man would think this should be obligation sufficient, to keep a sick man from listning to the obloquies of any slander. But behold how inconstant one is, and malicious the other. They falsly now upon his Recovery inveigh against me, that I gave him violent hot things: urging withall Vesicatories would have done him most good. He foolishly gives credit to it, whereupon another must be entertained to reap the fruits of my labours, to carry away the credit of the Cure.

Hos ego versiculos feci tulit alter Honorem,
Sic nos non nobis mellificamus Apes.

Well, what is the issue, their cooling, dull, flat sycophantizing slops, their putrefying Vomits, Purges, their colliquating Epispasticks, their uncorrected opiates continued for a months space could in no wise rid him of his Ague, which I offered (upon the Reputation of the Spagyrical Science, valued by me above any temporal thing) quickly to eradicate. Yea, the supinity and blindness in sounding the bottom of the relique of the feaver, gave occasion that an acid or acride feculent bloud restagnant about the spleen was afterward in part derivated symptomatically to those tender vessels of the fundament, afflicting him by anxious excretion, πολυμερῶς, in a dribbling manner, *superstite causa intrinseca materiali*, the true cause no whit removed. Now Gentlemen, *de vobis fabula narratur*, what

what ye wrongfully caſt upon my hot medicines, I can make appear, not ſaying only, but by doing ſomething experimentally for the future, that your κακοπραξις, your erroneous practice brought all the ſucceeding miſchiefs upon this infirm ſubject too tractable and condeſcending to your Authority.

9. How unworthy of a Learned Philoſopher, was it to let out the bloud of the arm, robbing a man of his ſtrength for the pain of the Hæmorrhoides, whoſe efficient material cauſe was in the ſpleen, or the parts circumjacent not to be reached by the Lancet. Sith moreover there are ſome Amulets prevalent Anodines for the mitigation of Hæmorrhoidal Dolours, witneſs *Van Helmonts* factitious metal, with which he could by bare application to the skin of the hand aſſwage their anguiſh in the ſpace of repeating an *Ave Mar.*

10. What a diſ-repute is at this day brought upon the Honourable Science of Phyſick through the ignorance of ſome famous Doctors, that a meer Chyrurgeon ſhould be eſteemed more able to remove the grief of the Hæmorrhoides or piles depending upon an inward cauſe, then they who have made it their continual ſtudy and care thirty or forty years, to be acquainted with the eſſential properties of things.

11. That indiſcreet bleeding, palliation, and a neglect of the original cauſe of the vexatious piles, brought a feaver upon this merchant the 2d. time is as perſpicuous to a genuine Artiſt as light at noon-day, which if I had not prevented (*abſit jactantia*) had he been guided by my directions, I would have been liable to a ſevere mulct.

12. Lastly, 'tis no firm argument at all, that the Lancet doth directly, solidly, or radically cure any great feaver, because this Merchant at last through innate vigour accidentally recovered: For this will be but *Elenchus causæ pro non causa*, unless they will stand to maintain it according to my Lord *Bacon*'s way of Ἀληθοφανίαν ἀποπειρατικῶς, experimentally.

After this little digression, I now return to our Doctor, that we may examine the fourth Query.

4. Whether the succession of a new supply of bloud for the old corrupt emitted, will produce any considerable melioration in it according to our Authors assertion.

There hath been of late an invention I suppose more ingenius than useful, of the transfusion of the bloud of one body into another, which according to Report of some knowing men, hath caused such an alteration in this balsamick mass, that great diseases have been Cured. I wish this experiment might so far hold currant, that our Phlebotomists might infuse some laudable juice in lieu of the depraved they effuse, then should I quickly concur with them in this, Ἔπιπειρασις καὶ ἀφαίρεσιν ἢ πρόθεσιν, remotion of evil and repositi-on of good: then should I conclude they were Spagyrists indeed, did really perform what they verbally express. But sith I see no such matter acted by them, their utmost scope they level at being the piercing the vessels, and drawing out what is contained in them good or bad, without any solicitude to make a vicisitudinary immission of what is better.

I have very good reaſon to contrad ct this Phlebotomical method of curing, which debilitates Nature by emiſſion of bloud, termed corrupt, the efficient cauſe thereof remaining untouched.

For the Confirmation of this truth, I ſhall alledge Reaſon, Authority, and Experiment.

The means uſed to let out bad bloud without removing the efficient cauſe thereof, is no direct method of healing.

Now Phlebotomy lets out bad bloud without removing the efficient cauſe thereof, *Ergo*, Phlebotomy is no direct method of healing.

The major is thus proved: whatſoever ſuffers the cauſe to remain, can never remove the effect; for *manente cauſa manet effectus*.

Now Phlebotomy ſuffers the cauſe to remain, *Ergo*, it can never remove the effect.

The minor is made good by frequent experiments, if the cauſe of bad bloud were cut off the feaver or Scorbute depending, according to Dr. *Willis* upon the degeneration of ſal. and ſul. therein would quickly ceaſe, but we plainly ſee the contrary, for after the veins are much depleted, the diſeaſe becomes more truculent, and oftentimes mortal, which could never be if this depraved bloud were any other than a Product or Effect of an eſſential morbifick cauſe. The ſame Agent which in ſanity ſanguifies regularly without any conſiderable defection. In ſickneſs becomes exorbitant, ſending out a vicious juice into all parts, be it good or bad, it ſtill ſprings from a Root which continually feeds the branches: ſo that it cannot be other than great folly and wrong to the Patient, to let out that juice, though it

ſeem

seem never so corrupt, when another of the like condition must needs enter into its place, derived from that shop the *Duumvirate*, where it first receives a previous Rudiment, which ought in all reason rather to be reformed, than to give vent to those easily evanid particles inseparably joyned with this ruddy Liquor, how ill soever represented. If all contained in the veins (supposed to be corrupt) were discharged, yet as long as the ferments principally of the first and sixth digestion deviate from their right scope, there would in short space be a succedaneous repletion of a matter equally contemptible, yea, worse in respect of an enervation of strength than before. But sith a total riddance of this foul guest can hardly be made by Art in a very Cachochymick body without hazarding the life, there being a kind of necessity to leave some behind: no sooner is there an accession of any approved every way compleated Chyme, but it is forthwith deteriorated and infected by the contact of the relique of that filthy reprobate Gore, which still harbours in the vessels wherein is a peccant ferment endangering as long as it continues the fædation of the whole mass, a little Leaven leavening the whole lump. Wherefore in my judgment, with humble submission to better reasons the Doctor is much out of the way in taking this course of mutilating and impoverishing the vitals, the preservation of which transcends all other indications whatsoever, considering no solid benefit accrues thereby, withall weighing how the cause of most calamities, as the Scurvy, venereal Lues have their rise from a venomous seed ingrafted about the Hypochondries: for the abortion or

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ſtrangulation of which all our beſt Arcana's are but little enough efficacious. In brief, the true method is to ſcour every way by proper Mediums, the filth or feculency gathered together in the firſt foundation, deſtroying likewiſe the venom, reducing the errour of the parts to their due Eupraxie, corroborating them: then need we not doubt whatſoever is ſuperſtructed will quickly be brought to a handſome conformity, whereby this ſtately ſtructure may be kept *Sarta tecta*, in good reparations many years.

2. The Authority I ſhall cite againſt this extramiſſion of putrid bloud, to the diminution of the ſtrength, without any amolition of the cauſe thereof, is *Van Helmont*, who is to me as an hundred teſtimonies. His words are theſe, *p.* 184. *lib. de Febr. Etenim oſtendant non contradicere, quod febri proprium ſit Cruorem ipſum inquinare & hanc proprietatem tolli à poſteriori à putrefacti ſcilicet remotione? Etenim ſi primum Imperuor ſanguis è vena depromatur, iteratò venam pandunt interim vires conſternunt turbantq; hinc & Criſis ſpem tollunt, quid ſi tum rubicundior effluxerit. Certè exclamant. Quaſi totum mali Agmen ablatum prima vice, fuiſſetq; febrium ſedes, à Corde ad cubitum duntaxat extenſa bonus autem circa Hepar reſideret, i. e.* But let them make it appear if this do not imply a contradiction, that a feaver hath a property to pollute the bloud, and that this properly can be taken away *à poſteriori*, by a poſterous manner, to wit, by withdrawing what is putrefyed. For if firſt the fouler bloud be let out, they open a vein again: all this while they overthrow and confound the ſtrength, and ſo thereby wholly diſappoint a Criſis. But ſuppoſe ſometime a freſh ruddy bloud run

run out, they presently cry with open mouth as Cock-sure, that a whole Troop of diseases is cut off at the first dash, as if the resting place of a feaver did only extend from the heart, to the bending of the arm, and the good bloud did take up its abode about the Liver. In another place of the same page our Author delivers this, *In confesso est quod Materia Febrilis non consistit in vena supra Cor & per consequens neq; vena Sectio Materiam Occasionalem ullatenus exhauriat aut directa Medendi intentione effectivè sanet, i. e.* It is taken for granted, that the material cause of a feaver is not seated in the vessels above the heart: then it must necessarily follow, that breathing a vein doth in no wise discharge the matter, which stirs up the feaver: neither is this a down-right effectual way of healing. Thus far he who is *instar Omnium.*

Yea for the countenance of this truth, I have something very conducible from Dr. *Willis*, his words are these, *p. 75. de Feb. Præ cæteris vero observatione constat quod crebra sanguinis missio Homines febri aptiores reddat, i. e.* Now above all, it is certainly known according to observation, that often bleeding makes men more apt to fall into a feaver: Again he follows it close, *Hinc fit ut qui crebro mittunt sanguinem, non tantum in febres sunt proclives verum etiam pingueſcere soleant propter Cruorem Succo Sulphureo plus impregnatum, i. e.* Hence it comes to pass, that they who often breath a vein, are not only prone to fall into feavers, but are also wont to grow fat by reason the bloud is full of sulphur. In another place to this purpose he drives it home, *Qui sanguinem habent sale volatili rite bene saturatum ii sunt minus febribus obnoxii:*

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hinc etiam qui ſæpius ſanguinem emittunt ad febres aptiores ſunt, i. e. They whoſe blood abound with volatile Salt, are not ſubject to feavers: For this cauſe, they that uſe Phlebotomy often, are more liable to feavers. Well then, the Doctor and I agree thus far in the main, that frequent bleeding procures feavers, which is ſufficient to back my aſſertion, that Phlebotomy is no good method of healing, ſith it is plainly a Procatartick cauſe of feavers. For whatſoever means exhauſting the ſtrength (as I can demonſtrate this courſe, doth more or leſs ſenſibly or inſenſibly) inviting and making way for feavers, inſtead of preventing them, is not to be approved of or allowed in Curing the Scurvy or other diſeaſes: unleſs we act like Tinkers, ſome of whom are reported to mend one hole and make another; for how poſſible can it conſiſt with the Honour and Credit of a Phyſician, *quem creavit Altiſſimus*, to go about to correct the bloud by often letting it out in a Chronick infirmity, likewiſe withall to uſher in προαγωγεύειν, as it were to be a Pander to the introduction of an Acute feaver, which in a ſhort ſpace diſſipates that ſtrength which this Phlebotomical harbinger hath in part worſted.

Certainly then there is a better way (if we could hit on it) to reform this juice (without an elumbation of the vitals) by proper Medicines, which the good Creator hath ordained, able to ſupply the bloud with a ſufficient quantity of volatile Salt, and to take away the exuberance of its ſulphur (if the cauſe of feavers) as this Learned Defendant would have, from whom I diſſent, unleſs he can convince me by practice, or mechanically

nically shew to my eye more sulphur in the Pyrotechnical Analysis of bloud taken from one afflicted with a high feaver, than from that extracted from a Scorbutical or venereal body, *&c.* The sum of all is this, if it be so, that striking a vein often in a long tedious disease, is a preparatory for a sharp feaver as we both herein jump right in our observation: then am I certain that Phlebotomy repeated in an acute sickness, is a door set open, an in-let for a long infirmity, so that this mode of defalcating the vigour of the spirits doth for the most part (as I have strictly heeded many years) disarm and plunder Nature in such sort, that it cannot resist the assaults of every pettey invading infirmity, witness those multitudes, who after sharp conflicts fall either into Relapses or Agues, Scorbute, Dropsies, Consumptions, Atrophie, Jaundies, Asthma's, *&c.* which might be easily prevented, if a mature regular course were taken to give convenient Emeto-catharticks, Analepticks, Diaphoreticks, which safely and speedily cleanse the stomach, keep up the strength and breath, the whole body: then need we not fear any mischief from this late invention, Redundance of Sulphur or Salt in the bloud, no more than choller, phlegm, and melancholly of the ancients. I would fain be satisfyed how this sanguimission is the cause of such a congestion of sulphur in this bloudy mass, out of which there is no elective subduction of the Salt, and a reservation of sulphur behind, but both fly out promiscuously, not to be discriminated by the eye till the fire which produces these Phænomena, makes a secretion of the homogenous juice into these heterogene parts, inconsiderately

rately denominated principles which are never so separated by the *Archeus*, in so much, as if one spin out more than another, it is by accident, never intended by Nature, then a feaver may as well be sometimes prevented, as invited according to the Ætiological Hypothesis.

Neither can I apprehend where and how a greater quantity of sul. above salt should be engendred after iterated Phlebotomy, unless be meant by sul. a spurious matter growing out of kind, never intended by the scope of Nature, which works regularly and uniformly. Indeed so this may very well be after the stock of life is exhausted, that the stomach *Archeus* and ferments becoming flaccid, more dregs & exotick strangely disguised, abortive conceptions do forthwith start up, attiring themselves in various shapes, appearing afterward upon some stimulating occasions upon the Theater of the microcosm acting various Scenes of diseases according to the pravity and malignity of each excrement dis-junctive or copulative. Me thinks 'tis more consentaneous to Reason that a degenerate salt should rather abound in the body after this unkindly evacuation, sith all the shops of digestions endeavour much about acid or urinous salts, as is eminently apparent in the first and second Laboratories, most of the visible excrements, urine, tears, *&c.* even of a hail person being saline. Hence we may very well conclude, that our Phlebotomist is much to seek in the cause and cure of a feaver sith he makes hat cause thereof, which is only a Product of the fire, not really existent, withall pretends to take it away by that means which brought it: for certainly what did mischief in

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this kind, *ab Anteriori*, can hardly do otherwise, *à Posteriori*. What gave occasion to admit it at first, cannot well be expected to dismiss it once entred, unless it be for a while, that it may again return to take stronger possession.

Serius ejicitur quam non admittitur Hospes.

Experto Crede, What the great Philosopher *Van Helmont* hath set down before-cited, I can maintain as certain truth by multiplyed experiments above these two and twenty years, having in procincture not a few Patients ready to appear upon meet opportunity to attest how their veins have been acquitted of abundance of corrupt bloud (as they thought) yet their infirmities grown more strong and pertinacious, and Nature more weak: so doubtless must have perished, had they not received succour at length by this powerful Cymical Art. Many medical Histories could I mention apposite for this purpose, tending to the subversion of this Phlebotomical method, but I conceive it will signifie little with those, who are obstinately prejudiced against whatsoever I relate in this kind. Wherefore I rather chuse ἀνθοφθαλμεῖν, to come up close to them, earnestly pressing they would either stand to some Æquitable trials, as we shall mutually propose for the final decision (according to the sentence of our experimentally knowing Philosophers) of this Controversie of so great moment, wherein Princes, Noblemen, and the greatest Hero's Lives are concerned: otherwise let them desist for the future prodigally to spend this Balsom of life, keeping in its proper place

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for better uſes that Lancet which I may ſafely aver hath been the deſtruction of more than the Sword.

At length I am put in mind of the laſt Quæry. What Experiments the Doctor will undertake to teſtifie unto us, that Phlebotomy is a way æquivelent with the beſt Remedies, to amend impure bloud corrupted.

Here now am I ſo zealous a Δοκιμαστὴς, Indagator of verity by the Touch-ſtone of experience, that I even bluſh to deliver any great matter of importance in reference to the health of man, unleſs I have made trial my ſelf, or received it from a Learned honeſt Pyrotechniſt.

Were it not that I ſhould be cenſured for a ſtentorian Boaſter by thoſe who bear an Odium to this Science, I would preſume to take to my ſelf a priviledge of knowing more practically than all thoſe Phyſicians, who altogether depend upon the Gregal Pharmacopæan ſet up principally to foment Lazineſs, as likewiſe to keep up a meer mercenary Trade for the Reciprocal intereſt of each other, to the injury of thouſands. Piſh, why ſhould I be dared by any mortal, only ſpeaking phyſical truth. Let *Zoili* or *Momi* do their worſt, I value them not. Thus much I can uprightly and boldly deliver. I have been both Agent and Patient in the examination of the Galenical and Chymical Diſpenſatory: the former of which (after a tedious expectation of ſome Benefit ſeveral years in reference to my ſickly condition) gradually filtching away my ſtrength, quite tyred me out, *uſq; ad nauſeam*: ſo that I abhorred to look upon a painted Gally-pot, or a bright Lancet. The laſt in a ſhort ſpace gave me Re-

lief; not long after totally eradicating my infirmity, repairing my decayed Constitutives in some measure. Although some Philautists may judge me a little too venturous; careless of my own safety in taking into my stomach Spagyrical medicines, the effect whereof were as yet unknown to me, yet I have not in the least repented thereof, being perswaded it was but Charity that I my self rather than my Neighbours should run the hazard of virulency, if they had any. Withall I thereby collected those Documents by frequent sumption of my preparations for their correction and safe exhibition, which a vulgar head could never have imparted to me. For this end I give not a Remedy effectually Authentick, which these hands of mine have not contrived, and this stomack approved. Neither was there any other Reason why I forsook this old smoothly beaten more profitable Road, betaking my self to this seldom trodden, rugged, poor contemptible way at that time, but a plain forcible conviction within my self, that one was erroneous, unsatisfactory, full of doubts and perplexities, seldom bringing a man to his intended End. The other was veriloquos, right, scientifical, performing for the most part what is promised.

Herein I acquired after some labour, a satisfactory notion of things, with a sweet content, far surpassing any Pecuniary Reward: so that I could at length after a serious libration of the symptoms, undertake a Cure with confidence, succeeding prosperously therein. Assuredly this great Defender of bleeding shall find me no other now than formerly, as it were *Rasa Tabula*, not

not at all pre-occupated against convincing proofs, tending to the favourable suffrage of his Hypothesis. I hope it will not be alledged for an excuse, that this case in Question hath so many intricacies, that it cannot easily be determined without danger of derogating from the valour of truth, which often suffers unjustly through humane mistakes. This I confess would seem plausible were the matter in controversie meerly Dogmatical putatitious, consisting in the rational conceptions of the brain. But sith it depends upon the conclusion of fact, certainly we are not so enclosed with the darkness of mis-apprehensions, or wildred in the Labyrinth of vain conceits, but we may by the conducting thread of infallible experiments discoverable by our senses get out, though not at the fore-door, yet at the back-door. I mean, though we cannot understand the essence of things *à Priori*, as they relate to their first cause, yet may we attain some acquaintance with them *à Posteriori*, by their Fruits, Products, Effects and Operations.

Now this Controversie between us concerning bleeding can either be conclusively resolved by equal experiments, or it cannot. If it cannot, then are we all alike groping in obscurity, never a barrel better Herring, the most knowing of us being (as that most perspicacious Prince of famous Memory justly upbraided some of his Physicians) at the best but good Guessers. If it can, as I doubt not, let us put an end to this Debate, and let him that shrinks pretending this or that evasion, be looked upon as one guilty of his own insufficiency, which ought in all Reason to oblige him never to speak or Act contrary to the testimonies

of those Imperial Judges who are induced to give in their verdict sincerely impartially, either in favour or discountenance of Phlebotomy, according to what they see done by each of us.

I have in Galenopale proposed several commendable truths for the decision of the different processes of a Galenist & Helmontian in Physick, but they have been so far from being accepted, that instead thereof, a scurrilous Piece full of untruths was published by one who did not dare to own it. I shall spare to speak more of that Person who did me great wrong (for which I hope he received a pardon from Heaven) sith he and the *Spiritus Antiloimoides*, both vanished together in the time of the Pestilence.

Worthy Sir, I expect more handsome candid dealings from you, being perswaded that you are so far a hearty lover of truth, that you scorn to be displeased with any one who shall offer any probable means for the indagation thereof. If thoughts should arise in your breast that I have a meer design to eclipse your Lustre in the World, that I may be the more conspicuous, I assure you are much mistaken therein: For were it not for the promotion of fundamental Physical verities, I should hate to set Pen to Paper in derogation of any mans fame and Repute, for the exaltation of my own. So desirous am I to know something solidly useful in my Art, whereby my collapsed distressed Neighbour may be edifyed, that I should think my self happy to be your Disciple upon such terms. Be confident Sir, if I be not exasperated through indignities, you shall never have cause to find fault with my Morality as it respects you, with whom I should think my self

ſelf happy to joyn for the Reſtauration in part of the ſplendour of that profeſſion, which at this day is deplorably obſcured.

For that end, let us manifeſt to the world by each others actions, that there is a manner and means of healing, beyond the Plebian Pharmacopœan or Pſeudo-Chymical reach, never to be attained but by a compleat Philoſopher.

Let us then in a friendly geſture meet and conclude upon thoſe Perquiſites which may give us both content if we be ſincere φιλαληθες, cordially affected with verity. What trials I have formerly offered, I ſhall ſtand to, and here make repetition of them, adding ſome others thereto, directly aiming at the mark.

You and I, or ſo many of us on each ſide (as we ſhall agree upon) will viſit the ſick people of ſome Hoſpital, with equal and competent Arbiters or Cenſors: after that each party hath given his verdict or opinion of the nature of the diſeaſe inward or outward, we will make our prediction what is like to be the Epilogue or Event thereof, whether it be curable or no, and in what time probably it may be brought to paſs: let the Galeniſt or Helmontian, that (according to the ſentence of thoſe elected perſons to whoſe Award we are to ſtand) performs his buſineſs beſt in the Diagnoſtick, Prognoſtick, and Therapeutick part, prevail, and be taken into favour and tuition of the Magiſtrate; but let the other be rejected.

Or we will deal in this manner, we will ſummon ſo many Patients afflicted with feavers or other diſeaſes in the City whom we will viſit together. So according to our former propoſition, we will enter upon a direct proof, who may beſt

deserve a Diplôma or Patent. Or we will (if you please) act severally. We will (with so many impartial Judges) undertake twenty persons vexed with Acute diseases, and so many Chronick; after that we have illustrated the Nature, Condition and Magnitude of the disease to the standers by (our aforesaid Arbitrators) we will enter upon the Cure with a prognostick in acute diseases after our first admission, upon the fifth or sixth day. In Chronick, in the space of three weeks or a month at fartheſt: ye shall be bound to act the like, the same supervisors attending you that did us; who after they have seriously weighed all circumstances being rightly informed, considering what difficulties both parties have been put upon, shall determine (as each of us have done better or worse) who are the best Artists, and so receive a Reward or Mulct.

Moreover we declare that we shall take into our hands twenty sick persons troubled with acute feavers of what kind soever. Of these twenty, we will engage to secure (under God) sixteen of them upon the fifth or sixth day after our approach, or to give a Prognostick upon the same days, how the disease will terminate; in which if we fail, we shall be willing to suffer accordingly, supposed that ye come to the like trial.

And because ye insist so much upon bleeding in a Pleurisie, we dare oblige our selves to cure more Pleuritick persons, *Citò Tutò & jucundè*, without Phlebotomie, than ye shall making use of the same.

These fair equal proofs formerly proposed, though somewhat oblique to our present matter

in

in controverſie. I thought fit here to repeat, that the world may underſtand I am no Tergiverſator. Theſe now following drive the Queſtion home.

We will ſearch out ten or twenty perſons overrun with the Scurvy, whoſe blouds are certainly preſumed to be foul by apparent ſymptoms, let them be divided ἰσοσασιῶς, as equally as can be into parts. Freedom ſhall be given to the Doctor to make his election firſt of one half, leaving the other to me. Let him uſe his beſt art to clarifie and correct by often Phlebotomy as he pleaſeth the corrupt foul bloud of his Patients for the ſpace of a fortnight: I'l take the ſame time, uſing only theſe Remedies which are ἀναίμακτα, have a gift of healing without ſpending the ſpirits by cutting a vein: then *ſub judice lis ſit*, let it be defined according to our meritorious performances, who amends the impurity of the bloud beſt fundamentally.

Let our opponent the Phlebotomiſt aſſume to his care twenty more or leſs, ſuch as are very Scorbutical, let him give a Prognôſis or Prediction in what preciſe time he is able to cure every ſingle patient: then let him fall to his method of depurating the bloud as he hath divulged. I likewiſe receiving into my cuſtody the ſame number, preſaging a ſet time of the Recovery of each, will make application of my Arcana's: Then let my Lord *Virulam* his Diſciples deliver their mind impartially (as either of us accompliſh the end beſt according to our Judicious Preſcience) whether poſſeſs the beſt means to rectifie the depraved maſs of bloud radically.

Let the Galeno-Chymiſt be pleaſed to manage by his Phlebotomical method for a months ſpace the cure of half a dozen of ſuch whoſe bloud is much contaminated, I will alſo deal with the like number in the ſame condition for a month according to my method, the time expired, one and the other ſubjects of our eſſays ſhall be ſtrictly viewed by the fore-named Cenſors, who ſhall give their ſentence who have been beſt ordered by us receiving the greateſt benefit, and whoſoever on the other ſide at the time limited comes ſhort of his Cure, ſhall be delivered into the hands of the other Phyſician, to try what an alternate change of Remedies are able to do.

Six, whoſe juice in the veins is very impure ſhall be equally divided to each three, we will adminiſter that peculiar means of depurating the bloud which we aſſert is moſt prevalent. At the end of five days a vein in the Arm ſhall be opened in them all: Then ſhall we ſee whoſe maſs running in the veins is moſt mudifyed.

Of four *ἰσονόσοι*, as nigh as may of equal condition of ſickneſs, whoſe skin is to be opened for the defæcation of the bloud: Commit one, which you pleaſe to me to be regulated, then ſhall we ſee at fortnights end which of the four will be moſt vigorous, having the cleaneſt liquor contained in the veſſels.

When any ſick perſon is tired out ſome moneths by ſanguimiſſion and a tedious courſe of phyſick, ſo that the Galeno-Chymiſt is at a ſtand whether he will live or die: then ſuffer us to ſpeak and act ſomething in this caſe for the credit of this Science.

We will also try who is best able to preserve any one Scorbutical (whose bloud is conspurcated) from a feaver, or when fallen into a feaver from the Scurvy, for 'tis certain they are reciprocally incident one into the other.

He that suffers one afflicted with a feaver to fall into any long maladies or a relapse, shall be esteemed (if the Patient be conformable to his Rules) insufficient in his faculty, and shall forfeit twenty pound; for as meanly as our adverse party esteems us, we shall be willing to wage with them a considerable sum of money upon every experiment.

Forasmuch as some who have the Scurvy much radicated in them, are cruciated with long, foul cacoethick soars depending upon an inquinated bloudy juice, an essay shall be made whether the true Philosophical Spagyrist or Galeno-Chymist are best able to heal the Ulcers fontally, speedily, securely, without danger of lapse into a worse calamity or recidivation into the like.

Many more Apodeictical Processes could I start of great validity to convince all aspiring souls, thirsting to know verity of things from their effects, that there is a way to preserve in sanity, and recover in infirmity the frail Sons of *Adam* without this never-intended or allowed of (by the God of unity) course of making solutions of contenuity in the skin, for the letting out the Balsom of life, but I shall request our famous propugnator of Phlebotomy to set his Ingenie on work to find out more experimental proofs (not excluding the reason of the natural causes of what we practice) for the ultimate discussion of this debate, which is the principal partition-wall

that

that keeps us asunder. Assuredly there shall be no man breathing more tractable & condescending than my self, to accept of any offers tending to the putting a period to all altercations of this kind for the future.

Thus much by way of confutation of sanguimission, as it is indicated by the pravity or corruption of the bloud. Next I shall strive to Arietate or batter the main fortress grounded upon Plethora too great a quantity thereof. What I have promulged in the XII. Chapter of Galenopale concerning Phlebotomy, I am ready to assert to be truth: wherefore I shall requeste any opponent to peruse it and answer it if he can.

In the mean while I shall here examine the matter a little more. If by plenitude be meant an excess of pure bloud, I absolutely deny there is any such τέκμαρσις, indication for Phlebotomy, for during the goodness of this juice there must needs be perfect sanity arising from integrity of all the actions in the body, so that it may justly be reputed madness to go about to broach this Balsom of life, weakning nature thereby as long as there is health with abundance of strength.

Imprimis notandum (saith *Van Helmont in cap. de Feb.* p. 8.) *ut nunquam vires peccare possint abundantia nequidem in Methusalem: ita nec Bonus sanguis peccat nimietate, eo quod vires vitales & sanguis sint Correlativa, i. e.* We are to take special notice that too much strength can never be offensive to any, yea, not to *Methusalem*: no more can any one have too much bloud, forasmuch vital strength and bloud are Correlatives. Well then it is plain, whatsoever sickness seems to indicate Phlebotomy upon the account of Ἀναπλήρωμα, sanguineous

ous ſuperpletion muſt neceſſarily come from an apoſtate juice generated by vitiated digeſtions, which being hoſtile to life irritates the *Archeus* to frame the Idæa of a diſeaſe, not as it is meerly provoked from nimiety or plurality, but from the pravity of the matter: wherefore the caſe is altered now, and the ἔνδειξις, ſignification or demonſtration of evacuating doth in a ſtrait line immediately reſpect the *Cruor* or cacochymie, directing the artiſt to reform, mundifie, and rid thoſe impurities contained in the ſeemingly corrupt marred juice, by proper means ſequeſtring the vile from the precious, not to let it out indiſtinctly what comes next at random to the furtive caſtration, depredation, confuſion of the Eutonie, Luſtineſs, Livelineſs, and ſtrength of the Patient, which is to be preferred before all motives whatſoever.

'Tis certainly known to thoſe who are throughly verſed in the Analyſis and Syntheſis of the parts of bodies, that ebullition eſtuation, efferveſcence of febrile liquors ariſing from a pleonaſm of degenerate ſul. and ſal. *&c.* as they would have it, may be appeaſed and allayed by Remedies aſſiſting the vitals to make ſeparation, and afterward an excluſion every way of what is reprobate, reſerving that which is acceptable. This being performed, there is no fear that a plenitude ſimply of it ſelf can do any harm, for hereby ſo expedite a courſe is taken that the over-plus is in a ſhort time ſent packing by vomit, ſtool, urine, expectoration and ſweat; for this reaſon conſidering what ſtrict abſtinence the Patient is put upon in a feaver, 'tis very unlikely a plenitude ſhould be of any duration. Is it not then greater prudence in

a Physician to minorate what is superfluous by safe, profitable ways of secretion and excretion, still advancing the principal Agent, then for that end to give vent indiscreetly to what comes next without any election, incommodating, if not hazarding the loss of the vital principles. For believe it, whosoever hath any great quantity of bloud taken from him either rues it for the present, or hereafter: Let him that is Hetorodox prate what he will, alledging examples of those sturdy, lusty bodies which have hereby received immediate succour, I can make good by practice (and challenge any one who opposes me to to come to that, otherwise let him forbear his Garrulity) whosoever is cured of a great malady by the Lancet in this sort, is either prone to relapses, or to live more crasie in his younger or elder years, although for some short time he may not by reason of an engrafted Robust constitution be sensible of these inconveniencies.

Moreover 'tis to be noted, what redress is by this means in this manner received comes not from mastering and subjugating the disease, but from an impoverishment and debellation of the *Archeus*, which being brought to a low condition, becomes more remiss and impotent to contest with its enemy: whereupon some symptoms very terrible to the standers by are remitted, which a wise Physician knows are often fore-runners of a happy expulsion, if furthered by congruous volatiles, setting forward the Elastick motion of the spirits.

For the establishment of what I have before delivered, let us chuse ten the fullest bodies we can meet with labouring under feavers or other griefs:

griefs: Dr. *Willis* shall have his choice of five (whom he conceives do most require bleeding) leaving the other five to me) to be ordered by my method. It shall be put to reference who cures soonest, surest, and soundest.

Because I often observe many squaring their Therapeutick intentions according to the definition of the feaver, endeavouring to cool those who are in a great scorching heat, by breathing a vein, let them know that a feaver, whose essential nature is to be enquired into for the use of man is very erroneously defined, an accident for a febrile heat is certainly the product of a foregoing cause which is primarily to be searched after, than whatsoever depends thereon will quickly vanish.

Now this cutting a hole in venal vessels for the removing a bare Quality, is all one as if one should lave out of the Pot ready to boil over a spirituous, or some precious Liquor therein contained, to the intent it may thereby be quailed, neglecting to withdraw the fire, the impulsive occasion of the violent motion made therein. Do not they take the like absurd course, who think to cool the body in a feaver by throwing away whole Porringers of Nectar of life, never looking after the ablation of the Causopoietick cause and focular matter sited about the stomach, which makes an estuation and effervescence in all the other parts. That way of frigidation which pillages the vitals, encreasing the malady, only abating obliquely a tedious quality, is never to be approved of by a Legitimate Physician. He that will bring to a moderation the finger excessively heated from a Thorn impacted therein, must

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extract the same, otherwise he will take a wrong course by the use of meer frigefactives. So he that will positively refrigerate in any preter-natural heat must eliminate that spinous, aculeate, acid, acrid matter which goads the *Archeus* incensing it that it becomes exorbitant, fretting, raging. *Heautontimorumenos*, gauling it self at the presence of that which it abominates never to be pacifyed till it be excluded, or some extraordinary sedative given (I mean not *Opium* vulgarly prepared) which may for a time asswage its fury till it can have leisure to thrust out the unwelcome guest.

Another pretended indication for sanguimission is Revulsion, by which they say a violent flux of morbifick Liquor into any noble parts is intercepted, for this end they use the Lancet in a Pleurisie, Peripneumonie, or any inward inflammation: but how far they erre herein is well known to the best Practicioners, for although I confess they do sometimes in the beginning suppress, and as it were crush the foresaid diseases, yet is it done accidentally, very uncertainly, rather by way of distraction of nature for the loss of its substantial Treasure, than from any true Revulsion or direct pulling back of what is in flux or already flowed in. 'Tis true, when the vessels are depleted, a repletion is forthwith made *ob fugam vacui*, to avoid vacuity, but the supply is from what comes next: *Foras intrô* as well as *intro foras*, however there is no streight immediate Revulsion intended from the part affected to the Orifice.

In the up-shot this is but a contingent Cure, not at all *Rizotomous*, which ought to be performed

med by those things which are φυσίζωα, dulcifying the acid Latex, carrying it off through all its Emunctories, rectifying the stomach, and mortifying the malignity not by attracting into the fistulary Receptacles, that which will undoubtedly, do mischief for the future. For 'tis verified by observation, they who recover by this Apospastick means do for the most part find a great Debility succeeding, are incident to Empyema's, Consumptions, and prone to relapse into the like condition again. On the other side those who rise from their sick beds, restored by vertue of adæquate Remedies are secured from the fore-mentioned discommodities. Assuredly of all those Pleuriticks, I have handled above these half score years, I have not known one after their evasion procured by a legitimate form of Physick; either live Crasie, fall into secondary calamities, or recidivate into a Languor of the like Idæa.

As to that, the party of the adverse opinion urges in behalf of Phlebotomy, that when ever there is any notable stagnation or coagulation in the bloud it is hereby set in free circulation, which liberal current being acquired, a subtiliation and dissolution is made of stubborn Concretions, obstructing the passages, endangering the loss of vital functions, I in no wise subscribe. For seeing Grumosities or Coagulations are for the most part contracted either in the Capillary vessels (seldomer in the greater, unless the poison be graduated) or out of them procured by an acid or malignant cause: I cannot understand how this depromption of the fluid juice should so set in motion what is condensed in either of the foresaid

said places, that thereby a dissolution can be made thereof, much less can abolish the Renet-like or venomous cause. Certainly were there not a wilful fallacy in mens judgments, they would easily perceive how the greater quantity of the spirituous, subtil, liquid part is deducted the more, contumacious to remove must needs be the vapid, gross, tenacious left behind, and the *Archeus* made more unable to resist the pungitive curdling malignity.

And although Apoplectical strangulated persons seem to receive benefit by sanguimission from a strange unwelcome alteration suddenly made, which rouses up the *Archeus* to exert its ultimate power to blow up the spark of life: *Nam Animi Actiones incidente aliqua occasione fortius agunt presertim in Morituris* saith *Duretus*. The soul upon a stress acts most vigorously as is observed in those nigh death. Notwithstanding this Alarum is but given to the sentinel of life by this puncture to do something if possible upon the apprehension of its loss for the profligation of the enemy, now lodging in its Territories: All this while not one jot of the specifick venom or acid Latex thickning the bloud and spirits, making them Rigid and immoveable, is touched to any purpose. Where as a single design to relieve this syderated or suffocated Patient were to give him if he can swallow down medicines which have a Leptomerie in them, such as *Sal. Tart. Volo.* and other highly exalted sulphureous Alexipharmaca, which have an influential faculty can permeate into all parts, quicken the *Archeus*, absterge, incide, and dissolve whatsoever grumous, spu-

ſpurious, or congealed matter they meet with, and to counterpoiſe any thing virulent.

If any ingenious man ſtill continue to be after all theſe weighty Arguments againſt bleeding, of a ſtaggering mind whether he ſhould aſſent to what I have alledged againſt it. I ſhall only requeſt ſuch an one to accompany me in the viſiting thoſe Patients, who are very Plethorick, Cacochymick, afflicted with a ſcorching heat, the Pleuriſie, Squinzie, *&c.* and to take notice of my Prognoſticks and Therapeuticks, *i. e.* how I cure ſuch according to the verity of my predictions without the ſharp iron, for the confutation of the ſanguineous evacuation ſuppoſed to be ordained for *depuration*, Refrigeration, Revulſion, and diſſolution of any Grumoſity or unkindly Concretions. If I do not convince him (if he be candidly inclined to know) that our Chymical method is the beſt: let my mouth be for ever hereafter ſtopped from uttering the leaſt ſyllable in derogation of the Galenical proceſs.

I hope likewiſe whoſoever takes up Pen to defend the contrary by his conceited Theory, will not think much if I juſtly put him to the trial of practice, for the confirmation of what he writes: otherwiſe I ſuppoſe he will be cenſured to do me wrong by all truly vertuous perſons, as for others I value them not, ſith I never expect right from ſuch.

Wherefore dear ingenious Country-men, whoſe Welbeing I exceedingly tender: let no cunning Sophiſter work upon you by his πειθανολογία, perſwaſive terms of Rhetorick, that Phlebotomy is Æquivalent with the beſt Remedies for the Correction of the impurity of the bloud:

But give ear to my Counsel following, observing this method, when at any time ye find your health impaired, and the juices of the body revolted from their good state, have special care to regulate the stomach, whose *Archeus*, Ferments, and digestion are president over all the rest. In this principal part are sowed the seeds of sanity and infirmity, here are the Idæa's of valetude and invaletude chiefly pourtraied, although all the membranes, as the Womb, *Dura & Pia Mater*, *&c.* have according to *Helmont Admirandas Potestates*, admirable faculties inherent in them, yet this surpasses claiming Soveraignty over them all and their Contents, insomuch as Catharticks, Diaphoreticks, Diureticks, Apostethicks, and whatsoever carrys off by the Hæmorrhoidal or uterine vessels, must first be approved here if they be properly effectual to bring to pass the end intended. Wherefore the direct means to make all excretions of noxious matter in general successful, is to begin with this Noble Ventricle to cleanse away whatsoever impurity is already contained in it, or is Anarrhopon flows in thither from other parts: which is chiefly to be performed, *Per Emesim vel Ptysim*, by vomiting or spitting, if nature be so pleased to throw it off this way, if not, let it be such an Emetick which may square with the Genius or inclination of the *Archeus*, to carry the morbifick matter through what sluce it pleases, without damnifying or making any ill impression on the stomach. Because I see great errours frequently committed by Galeno-Chymists in the oblation of vomitive medicines (insomuch as they become scandalous to many, not enduring to hear the very name mentioned)

tioned) I am forced to tell them plainly, they neither know how to prepare dextrously an Emetick, which can humour and comply with nature, neither if they had it, could they tell how to use it as long as they still tie themselves up so strictly to their obsolete method. 'Tis not Squils, infusion of *Crocus*-metal: or other crude uncorrected Antimonial, Mercurial, Manufacture of the shops, I mean, when I commend a vomit. In no wise: But 1. 'Tis as I have elsewhere characterized it. So friendly to this tender membrane, that if it chance not to purge upward or down-ward, yet doth it operate other ways profitably without leaving any mark of virulency behind. 2. Next it carrys off electively what it finds bad, not perverting any thing good. 3. It keeps up the vital spirits, exciting, illuminating, corroborating them to exclude whatsoever infests them. 4. It profligates excrements every way from the center to circumference, as well as in a direct line. 5. It resists malignity, dulcifies acidities, reforms the ferments, *pro Modulo*, according to the sphear of its activity. The ice being thus far broken, the Kitchin being in part made clean, a door is set open for the mundifying the other Rooms, wherein lodge the vital juices defiled with the mixture of divers alienated Liquors, dross, and filth. Here urinous and acid spirits rightly provided and duly administred, carry a great stroak, not suffering the Physician to be ashamed of what he undertakes.

Yet note, I intend not the Seplasiarie spirits made more for lucre than Cure: these indeed may be put in practice, and thought to be sufficient by a formal prescriber, but certainly can

never satisfie a sincere inquisitive Chymist; who knows they can never execute great things, unless they be corrected and advanced to a sublime condition of purity. If ye presently put me to the question how this may be done, I strait return this answer, by labour of Head and your own Hand Improve; stilling as well as Reading, then I dare engage such refined Wits as yours will quickly find out the intricacy of these things. But be sure you work with your own fingers, not committing the pursuit of such Arcana's to another, whose entire desires are faint, and abilities too weak to attain to such an excellency.

Acid and urinous spirits meliorated and brought to the highest Climacterical pitch of clarity, are most commendable Remedies, earnestly to be sought after by every one who is ambitious to be well versed in Physical Sophy, but fixed Alkalies, *i. e.* Lixiviate salts volatilized in a genuine manner without extorsion surmount all other, except the great dissolvent. Some progress I have made in the acquisition of these volatiles, enough to satisfie me fully (notwithstanding any sugillation of the credit of so a great a Hero) concerning the truth of what *Van Helmont* sets down, *p.* 298. *de Potestate Medica Adeo ut fixa Alkalia si volatilizentur, magnorum Pharmacorum Potestates Adæquent: Quippe vi incisionis Resolutionis & Absterſionis, delata usq; ad limen quartæ digestionis tenacitatem Coagulatorum in vasis fundamentaliter tollunt. i. e.* Insomuch if fixed Alkalies be made volatile, they are advanced to noble Remedies. For being admitted into the fourth digestion, having a vertue to attenuate, dissolve, and cleanse, they

they utterly destroy all stubborn coagulations. Likewise in *cap.* 1. *de Passiva Decep. Scho. p.* 122. he declares, *Sin vero penitiori recessu aliquid pertinacius occultiusq; restiterit: assumenda sunt Alkalia volatilia, quæ instar Saponis cuncta abstergunt. Mirum, sane quantum Sal. Tartari, vel unici, volatile factum non præstiterit: nam omnem è venis Amurcam detergit, & Obstruentium contumaciam, dispergitq; Apostematum susceptæ conciliabula.* If any stubborn matter lies couched in the innermost parts, take volatile Alkalies which scour away whatsoever foulness they meet with like Soap. 'Tis to be admired what salt of Tartar brought to volatilitie is able to do of it self, for it cleanses from the veins every dreggy, filthy stuff therein contained, opens obstinate obstructions, and scatters the Collection of any imposthumated matter wheresoever it harbours.

Whosoever is master of this spiritual fire, need not fear to consume any superfluities and foulness in the vessels without this mischievous sanguimission, yea, he abominates any such anomolous course of attempting to Cure by the abscission of the vital strength. Become then ye Learned Doctors, Zeteticks, sedulous inquisitors herein, never desisting till ye be throughly acquainted with the Philosophical παρασκευὴ and μεταχείρισις, preparation and use of this spiritual substance, which as *Poleman* expresses, *Per se & solus tantas vertutes habet in medicina, ut quis multiplices innumeras vires ejus non satis posset mirari, i. e.* is of it self so rare a medicine, that a man cannot but stand amazed to see the sundry vertues thereof, not to be reckoned up. That great Reformer of Physick *Van Helmont* hath in many places of his

Writings given us much Light concerning the beginning, progress and consummation of this singular *Arcanum*, neither have some of his Disciples been wanting to illustrate to us the Mystery of volatiles, as the fore-named *Poleman in lib. de Sulphure Philos.* likewise Dr. *Starkey*, in his Pyrotechnie, a most deserving Tract, for which the world is not a little obliged to him: Were our Linguists industrious, αὐτόπονοι καὶ αὐτόπται, to work themselves, and to make inspection into their Handy-works with their own eyes, they would soon aspire to great endowments, for the recovery of the honour and Reputation of this faculty. Then none need use Arguments and proofs against Phlebotomy, for of their own accord they would forthwith lay it aside, recanting with detestation that they were so mistaken.

Fall to your business, therefore ye literate juniors (if the Seniors think scorn) persevering to take artificially in pieces the Republick of salts, afterward joyning together in a congruous friendly manner, their parts corrected and highly clarified, doubt not but ye will purchase such satisfaction herein, that ye will all become as zealous Anti-phlebotomists as my self, utterly renouncing the hodg-podge of the Galenical shops. Having once got these spiritual essential salts, ye possess a key to open Natures Closet, where ye may be furnished with all utensils fitting to make a Physician compleat. Hereby ye will be able to unlock the fast inclosed sulphurs of Metals and Minerals, whose vertues explicated in the microcosm, are like so many benevolent Planets, illuminating and sweetly moving the vital spirits

to

to perform all functions aright. As kindly Emeticks and volatiles are destinated for the ablation of the irritating or occasional matter of diseases, so glorifyed sulphurs serve to the immediate demolition of the disease seated in the very bosom of the *Archeus*, which being irradiated, actuated, well pleased, and fortifyed, doth forthwith obliterate that black exotick hostile Idæa imprinted in it, exploding the Nosopoietick cause thereof: *Sale & Sole nihil utilius*, is certainly true, nothing in the universe is more conducible for the well-being of mans life, than true spiritualized salt, the sulphur of Gold, any other Metal or Mineral exalted to its requisite perfection. For as the Celestial Sun doth heat, cherish, enlighten, and rouse up the spirit of all things in general, whereby procreation, nutrition, accretion, and maturation is exercised for the continuation of the species. So these Terrestrial Solar Sulphurs do by their influence upon every individual *Archeus* proportionably warm, foment, and animate it to the subduing Secretion & expulsion of whatsoever obscures the Lamp of Life, introducing annihilation thereof. He who hath acquired any of these nobilitated sulphurs, may really say he is an *Adeptus* Possessor of a *Panacæa*. *Sunt videlicet* saith our Philosopher *Sulphura quædam quibus correctis atq; perfectis tota morborum cohors auscultat utpote quorum pluralitas in unitatem Archei tanquam in pugnantem pugnum contrahitur*: There are some refined sulphurs brought to a high degree of perfection which make a whole Regiment of diseases to truckle under them. For let them be never so many, they are all comprehended as it were within the Clutches of one *Archeus*. As their sa-

native power is of unlimited extent, diffuſing it ſelf *quaquaverſum*, in this Epitome of the great world, ſo likewiſe is their vertue inexhauſtible, divine goodneſs expreſſing it ſelf as bountifully liberal to indigent man in perpetuating the gift of healing, once conferred upon them as he was in a continual ſupply of the Cruſe of Oil, for the ſuſtenance of the poor widow. For after you have once made uſe of this luminous metalline Remedy for the Cure of any, the ſame may be uſed many hundreds of times with equal ſucceſs as at firſt, without the leaſt Conſumption of its rare endowment, or diminution of its weight or bulk. For the manifeſtation of th s truth, our great Philoſopher hath given us a pregnant inſtance in crude Mercury, which if it be ſteeped in a large quantity of Water, doth imbue it with an excellent property to kill all manner of worms, yet doth it not looſe the leaſt jot of its ſubſtance. *Sic unica uncia* ſaith he, *Argenti vivi millies poterit menſuram aquæ infirere, attamen permanere in pondere & proprietate priſtinis, i. e.* Thus an ounce of Quickſilver is able to ſtain virtually a pint and half of fair water a thouſand times, yet to continue in its integral weight and quality as before. Wherefore undoubtedly as he proceeds there are Agents which operate always freely, indefatigably without any paſſion or reaction of the Patient, *Perſtante eodem ſemper ſui pondere*, Æquipollent and Æquiponderant to what they were at firſt. This and other examples, which I could procure are ſufficient to convince any one intelligent, that if we would patiently put our own hands to the fire, ſuch Divine inconſumptible medicines might be procured,

which

which would make the Art and Artist flourish again, and totally abolish this Truculent effusion of bloud. Did we dexterously Anatomize *Venus Stibium*, native Cinnabar, *&c.* we should at length enucleate such a Celestial fire out of these Terrestrial undervalued gross bodies, which would consume many Truculent contumacious Maladies, the Apoplexy, Epilepsie, Dropsie, Consumption, Madness, Scurvy, Venereal Plague, *&c.* in some measure actively, as the Culinary fire doth any combustible matter, then would appear plainly where the Idæa's of all infirmities do first take up their station or mansion, not in Putatitions, Quinary principles, nor in the nerves as the Doctor delivers, unless secondarily, but in this lofty fair Arched Room, where the soul doth sit in Councel for the Regular Oeconomie of the whole Family. Had we once obtained, this τὸ θεῖον φιλοσοφικὸν, the Philosophical Sulphur, we should easily master this τὸ θεῖον νοσερον of *Hip.* that morbifick malignity or venom, a reason whereof because he was not able to render, he gave it this Appellation. For no sooner are these clear bright Remedies taken into the stomach, but it may easily be perceived how they display their beams, irradiating and illuminating every dark corner, whereby health is accomplished either by altering the vitals, or by appeasing them, the greatest part of indigested dross remaining still behind, which provoked them to passion. 'Tis certain as our Author attests, the foresaid Mercurial water destroys all kind of Worms, yet being quickly carryed away by urine, comes not corporally to the place where they harbour, but Basilisk-like by very Aspect

pect it strangely mortifies them without incurring that danger which I have observed in the sumption of *Mercurius dulcis*. Did I not own some Arcana's, whose energie suits with what our Philosopher extols (I confess) I should a little suspend my belief, and eagerly seek after a knowing person, whom I apprehend to be able experimentally to demonstrate any thing tending to the satisfaction of this scruple: but being convinced by practice, μέχρι τινος in great part, that there are fixed metalline graduated medicines, which according to this great Physiologist operate upon the *Archeus* abstrusely in an Heteroclite manner differing from the vulgar, *citra sui dissolutionem aut interitum, citra sui Penetrationem, Intro admissionem, Commisturam & Commutationem*, their vertues being not at all weakned or decayed their substance either not taken in, or going no farther than the stomach and intestines not mixt with any thing else or altered: I cannot but assert this Superlative way of Cure which *Paracelsus*, *Helmont*, *Butler*, and other Philosophers were acquainted with, to be fundamental and infallible according to the capacity of the Patient. To conclude, if this can be effected, as I question not satisfactorily to illustrate the same: Then Dr. *Willis* and all his adhærents do err *toto Cœlo* egregiously, in laying such a sandy foundation of principles, the Phlebotomical superstructure being raised thereon, which must of necessity come to Ruine. For who but one wanting *Hellebore* would defend a method of Curing so uncertain debilitating nature, shortning the life, prolonging maladies, or inviting them again, and oppose a secure means, corroborating the vitals,

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lengthning the days, and overthrowing the very *Basis* of all infirmities.

A brief Animadversion upon some notable Errours committed by Dr. Betts *in his Tract* de Ortu & Natura Sanguinis.

I Cannot yet Repose my Pen, till I make some Correction in short upon a late Treatise, *de Ortu & Natura Sanguinis*, written by Dr. *Betts*, in which I confess I expected great things for my Medical instructions: but having taken a survey thereof, I was far from reaping benefit thereby, so that I did not a little admire that any professed Philosopher should at this day, when the Sunshine of Truth is so experimentally Emicant, bring upon the Theater of this sagacious Age such Antiquated Errours of the Peripateticks, justly exploded by all Learned Pyrotechnists. Although he taxes not without cause the Chymists for erecting principles extracted by the torture of the fire, and so made *de Novo*, for the composition of all bodies: yet he endeavours here to revive a Doctrine not only not plausible, but very absurd in Physiologie, and exceeding noxious in Pathology; for which reason I must beg pardon if for my Neighbours sake, I plainly detect some remarkable Passive mistakes (I will not say Active) of which I am certain according to Evidence

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he is guily, to the prejudice of Mankind.

First, touching his Analysis of the Lacteous juice contained in the vessels, the immediate matter of bloud into Serous, Bityrous, and Caseous parts, deduced from the external separation of milk, a body ultimately perfected into Whey, Butter, and Cheese, I cannot understand how he can maintain any such real alteration and sequestration to be made by nature for generation of spirits and nutrition. 'Tis granted a serum Latex or wheyish Liquor arising in the second digestion, chiefly from what is potable runs along with the bloud as a vehicle to it, keeping it in due fluidity, that it may the better pass into all parts, and carry off several impurities by sweat and urine, and other passages; this indeed may have some Analogy with the Whey of Milk, yet is this more simple, not so capable to be divided into parts as the whey of milk, neither doth this concur with that in respect of the manner and means of their disjunction, for one arises from corruption caused in the open air, the other from a preservative ferment within the bowels, the one is brought to its ultimate perfection in *facto esse*: the other in its progress tends to further uses, to be changed as the fermentative Corpuscles of every particular place shall require. This Liquor is most visible, floting superficially in the porringer, but for the Butter-like and Cheese-like parts, I could never yet behold their separation in any bloud rightly constituted. There is in the *Cruor* or cruder part of the bloud a disposition or potential capacity to be formally changed into fat Membranes, Veins, Arteries, Nerves, Gristles, Bones into purest Bloud, Milk, and

and ſeed by power of the ſeminal *Archeus*, operating by active ferments, not by heat as any efficient cauſe, which is τὸ ἀδύνατον impoſſible, as I ſhall ſhew hereafter: but I cannot apprehend how Butyrous or Caſeous Portions of a ſubſtance, having acquired its deſtinated end for the Lactation of the young, being diſ-joyned by the Air or by Art, deſtroying its texture ſhould be ſo far concerned as to eſtabliſh therein the Origination of ſpirits, accretion, nutrition, and generation, ſo that this white juice, the Chyme intermixed with the bloud, ſhould contain the ſame Heterogeneities, as Milk made a compleat entire body by the *Archeus* and ferments reciding in the Glandles of the breaſt.

Shew me if you can any pinguedinous or Caſeous matter in the bloud, unleſs fabricated by Vulcan proportionable to the parts of milk, then will I liſten to your Lacteous diviſion of this rubefied juice, which being Homogeneous is ſufficient without any milky partition to repair by means of archeal ferments, all that is Continent or contained in the body, in the ſame manner as I have ſeen an hundred different ſorts of Plants, bitter, ſweet, ſharp, acrid, auſtere, reſinous, corroſive, purging, venemous, ſed and vegetated in a very ſmall compaſs of Earth by Water. The ſeminal ferment of each Root changing this ſimilar Liquor attracted into a ſubſtance agreeable to its ſpecifick nature. (A digeſtion or rarefaction, being made in the Root as it were the ſtomach of the vegetable) it becomes capable to be tranſmuted by a metamorphizing Zymoſis or ſeminal ſpiritual diffuſion of magnetick Gorganical effluviums ariſing from the alterant, penetrating

trating the matter alterable, whereby it becomes one with the Bark, Stock, Stem, Leaf, Flowers and fruit.

Thus the Chyle having received in the ſtomach of animals a previous umbratile ſignature for that ultimate end deſtinated, is in the ſecond digeſtion converted by the felleous contact from acid into ſaline, being made more volatile in the inteſtines, from whence this white Liquor paſſing through pipes, is ſwallowed up by the veins, and there rubefied by an urinous like ſalt, then falling into the right ventricle, as into a gulf, where being agitated by a moſt ſpirituous Zumôſis, it forthwith impetuouſly boils up into the Lungs, being whirled about into another profundity, the left ventricle, out of which it is violently forced by a ſtrong current into the utmoſt confines: hence is it again circulated or pelecaniſed. Thus in all theſe ſhops it enters, is it by means of ferments and motion more and more refined, ſimplified, and volatilized, that it may be the more eaſily convertible into the identical ſubſtance of every part, altering what is needful for proper uſes.

The ſame matter which ſerves the fabrication, augmentation, and nutrition of the tender membranes, is alſo ordained for the ſtructure of a Rigid Bone, and that which is allotted for both, may alſo become ſpirituous if the *Archeus* ſo pleaſe, without firſt as it were Churning, and adding a Renet thereto that Butyrous and Caſeous parts may be elicitated, for whatſoever reſtores this frail body of man, muſt be made πνευμα, *i. e.* volatile before it come to be πηκτὸν, fixed or ſolid: ſo that the Coagulation proceeds not

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from the nutritious juice, but from the part to be nouriſhed: As for the Creation of ſpirits, which Dr. *Betts* would have to ariſe from a Butyrous matter, by vertue of heat efficiently, as he delivers in *p.* 252. *Butyroſa à caloris actione in ſpiritus abit*, is by no means to be admitted for truth, by a Phyſical inquirer, who ſtudies to improve his knowledge for the benefit of others: For firſt I find no ſequeſtration of any thing really pinquedinous in the bloud after it hath ſtood ſometime in the Porringer, no unctuoſity or inflammability of parts, yea if it be put to the teſt of the fire little oily ſubſtance is extracted therefrom, in compariſon of what is ſaline. Secondly, neither whatſoever is fatty is eaſily convertible into ſpirits, unleſs by ferment and addition of ſomething elſe it becomes ſaline; for as long as it remains unctuous, it doth by its laxity and ſoftneſs hinder tenſity and activity requiſite for whatſoever is ſpirituous conſiſting of ſaline particles: for if you draw over in glaſſes by what gradual heat ſoever meer oil by it ſelf an hundred times, yet ſtill will it remain oil, it may indeed be purifyed and made more ſubtle by reaſon of the groſſer part remaining behind, as a common effect of the fire, yet cannot it be changed by this bare proceſs, ſo as to be properly termed a ſpirit. The efficient cauſe reckoned by the Doctor to be heat, for the framing of ſpirits is very inſufficient: For how can that be ſaid to be the principal Agent of making any thing which is made thereby, for ſith as *Helmont* truly declares the ſpirits iſſue from a fermentation and motion of the bloud ſubtiliated and illuminated vitally; how can heat be any more than a meer adjacent or conſequent, depending

pending accidentally upon what went before in the same manner as fire succeeds the rapid motion of nitrous effluviums emitted by strong and sudden mutual concussions of the Flint and Steel. 'Tis not possible the native heat of Animals, of which fishes are actually deprived, working upon the Butyrous part of the bloud (but where existent I would fain see) should produce as our Peripatetick sets down page the 147. *Mixtum quoddam aliquanto plus ignæ Naturæ continens*, a certain mixed thing somewhat of a fiery nature which he would have to feed upon the unctuous Radical moisture in the same manner as our Culinary fire doth prey upon pinguedinous combustibles. Here he minces the matter, describing the essence of animal spirits to be of a fiery condition, so that being very much to seek what they are, he seems to vacillate in his intellect, thinking it enough, if he tell us 'tis as it were fire, but no fire, that is indeed he knows not what. Yet in anotner place (where he speaks of an uncessant carrying of every little particle of the bloud by insensible transpiration) his words are positive, page 300. *Quare cum in sanguine puro emineat inque eo altè ac ubique insideat ignis, idem in corpore humano efficiet*, *i. e.* expressing how fire diffuses it self every way from the Center to the Circumference, bearing along with it the particles of every thing intimately involved in it. Wherefore seeing there is an apparent fire every where still seated in the pure bloud, it will perform the same in mans body; which I absolutely deny can be done by fire, *sine Capite mortuo*, without residence to the perpetual prejudice of the health.

'Tis

'Tis one of the greateſt riddles in the world to me, that fire ſhould be actually in a place moſt incapable of it, where great quantity of moiſture much abounds, or if it be really preſent, as is here aſſerted that it doth not quickly deſtroy that body where it harbours: for fire being an anomalous *Ens*, neither ſubſtance, nor an accident, created for the ſpecial uſe of man, is always of a voracious nature, and is never ſeen but in ſome fit ſubject: which it either quickly alters or conſumes. Were there any thing of fire in mans compoſition, it would either be quickly extinguiſhed, or the frame of that body ſoon conſumed. Neither is it enough to mitigate this Hypotheſis, to alledge that the purer part of the bloud & ſpirits are of an igneous nature, though not formally fire or flame. This is but to puzzle & wilder our underſtanding, to make us more to ſeek what the ſpirits are: for if they be fiery, they muſt needs have in them that which agrees with the properties of fire, as to burn, conſume, inflame, ſeparate: otherwiſe the Epithete is very ill appropriated thereto: now according to our Philoſopher, *Non verus cenſetur ignis, qui non ſummo gradu ferveat connexiis Radiis in Cono Luminis centraliter hæreat*, *i. e.* that can never be reputed real fire, which is not hot in the higheſt degree, inhering centrally in the beams conjoyned in the cone of Light, whether there be any ſuch graduated heat in mans body, let any judge by his ſenſe of feeling. Who ever felt any thing of fire in the healthful bloud of any animal diſſected alive. Are not the bloud of fiſhes actually cold? yet are they full of ſpirits, as appears by their ſtrength, pernicity, and extraordinary digeſtion.

Certainly were there any fiery heat in our bodies, it would be most pespicuous in that place where it might be most requisite the first digestion, which our Peripatetick would have performed by it as an efficient cause. I wonder any one dare obtrude such absurd Tenents upon this nice circumspect age, contrary to all sense and reason. Great gobbits of hard substances, even stones are dissolved in some mens stomachs: bones in dogs, Glass, Stones, Iron, in winged creatures, whose fishes devoured and digested by others: The Shark can bring to a Chile by a specifick ferment, the leg of a Man or Horse, sooner than the culinary fire can calcine it, yet are not the stomach of any of these tangibly a little more than luke-warm, and some actually cold.

Will any vertuous person experimentous subscribe, that a Chimærical heat of a fiery nature, I know not where, nor what, no way truly discoverable can produce this rare vital Analytical effects. Moreover, fire can but heat, rarefie, condense, and disgregate, sending packing the thinner part, the grosser remaining behind: but it can never make a seminal formal transmutation of a thing which only belongs to fermental operations, excited by an accidental heat, but never intrinsecally fabricated thereby, as our Peripatetick undertakes to indigitate, making light to pass over the mystery of fermentation, *sicco pede*, as if it consisted in nothing else but a certain Rarefaction from heat, chiefly fire, that being a bare quality never subsisting alone, in no wise capable of it self to produce a substance, that a Heteroclite creature destinated to destroy, not to generate; for as much as it certainly mortifies all

all ſeeds: wherefore the Nativity of the vital ſpirits can never be from heat, efficiently ſubtiliating a pinguedinous matter, from which reſults an unctuous fuliginous ſpirit (for that is the utmoſt ſolitary heat can bring forth according to any mechanical trial, which our humoriſt calls a mixt thing of a fiery nature, continually maintained by this oleaceous like ſubſtance, as the flame of a Candle by the attenuated particles of Wax or Tallow. Thoſe Alluſions, Compariſons, Analogies, and Metaphors which are cited to give Light to the aoſtruſe operations of nature, to the end that we may be more edified & meliorated in the Therapeutical Science (ſuppoſe they ſtill keep their diſtance, not invading the priviledge of vital Ergaſie, whoſe ſecret working is not to be every way matched or demonſtrated by any ſublunary thing whatſoever inanimate) I am very well pleaſed and affected with, but when the ſhadow ſhall ſtand in competition with the ſubſtance, as of equal validity with it, the ſimilie or Repreſentation preſume an univocal equality in every reſpect with the thing repreſented, and that to the detriment, if not the ſubverſion of the Life and Soul of man in reference to the Curative part of Phyſick. Such metaphorical expreſſions, compariſons, &c. I juſtly abominate and deteſt. What truculent miſchiefs come upon this and ſuch like erroneous principles of Dr. *Betts*, is ſufficiently known to thoſe whoſe Phyſical ſpeculations are ſincerely regulated by the Canon of ſolid and Authentick experiments in practice. For according to this Doctrine of heat as a principal Agent of all actions in the body, and the igneity of the ſpirits, the Galeniſts curiouſly inſiſt

ſiſt upon the impertinent and Treacherous qualities of Calidity and Frigidity of Medicines, for the Cure of moſt atrocious diſeaſes, neglecting the ſeminal, formal, ſpecifick, luminous, and ſpirituous vertues of effectual Remedies.

That the eſſential ſtructure of the vital ſpirit may be more clearly underſtood, for the ſanative benefit of mankind I ſhall borrow our Great Philoſophers definition, pag. 443. *de Aura vit. Eſt ſpiritus vitalis ſanguis per vim fermenti & motus cordis reſolutus in Auram ſalſam illuminatam vitalitet*, i. e. the vital ſpirit is pure bloud, relented or broken by the power of a ferment and motion of the heart, into a thin airy ſalt ſubſtance, endued with vital light.

The material cauſe is pure Homogeneous bloud, part whereof is changed by the efficient power of a ferment and vigorous motion of the heart into a ſubſtance, as ſubtil as the cleareſt air of a ſaline nature, (not pinguedinous) where it becomes capable of luminous (not igneous) vitality, which light in man and other Terreſtrial creatures effectively is hot, but in fiſhes actually cold.

I muſt wave for brevity ſake to make a ſtrict comment upon this definition, and ſhall only at this time endeavour to prove that the vital ſpirits are ſaline, luminous, without unctuoſity or igneity.

1. Whatſoever concrete is diſpoſed to be ſpiritualized, ought according Pyrotomy to contain ſaline parts.

2. That matter which contains parts moſt ſalſug nous, far beyond any pinguedinous, is in all Reaſon more inclinable to be converted into

ſaline

saline exhalations, such is the bloud.

3. It is observed, the incessant work and grand design of Nature is to produce abundance of salt in the macrocosm, as appears by the copious Niter in the Air, and the notable brinishness in the Sea, being therefore called *Salum*. Wherefore we may very well argue the same to be acted in the microcosm.

4. 'Tis mechanically demonstrable, two saline Liquors of a different kind being mixt with each other, doth forthwith raise a spumous ebullition, ejaculating a Gas or wild spirit incoercible, which like motion is not observed in the tangible concurrence of two Sulphurs how different soever.

5. The most strong, impetuous, explosive motion is commonly seen to proceed from nitrous matter, exceedingly advanced in its Tonitruous eruption by an Alkali.

6. Art can far more easily change a sulphureous or pinguedinous matter into salt, than this into that, as is visible in common sulphur: hence we may take notice of a tendency or propensity in every concrete to arrive to this substance.

7. It is very considerable what abundance of salt is daily made in the body of man, let the Aliment be never so fresh: Witness Urine, Tears, *&c.*

8. All parts of man put to the fire afford a great quantity of salt, especially the Bones and Bloud; yea, the excrements are full fraught therewith.

9. The bloud in Dropsies is colliquated into a salsuginous *Ichor*.

10. Moſt diſeaſes have their material irritating cauſe from a ſaline fretting Liquor.

11. The better ſort of Remedies are Haliptetica volatile ſalts, which have great affinity with the vital ſpirit, ſymbolizing with it, being quickly identified with it.

12. Spirit of Wine, with which the vital ſpirit holds much correſpondence, is by contact thereof tranſmuted into a ſalurinous like condition, looſing its igneity and inflammability which it had before in the ſame manner, as when affuſed to ſal. *Tartari*, whatſoever was before ſulphureous and combuſtible in it, becomes Tartareous.

13. 'Tis apparent when any part is benummed through compreſſion, hindring the free courſe of the ſpirits: that upon their return there is a pungitive ſenſe as it were of a multitude of Acicles or ſmall needles which can be attributed to nothing more than to ſaline particles.

14. The Chromatiſm or various colour of bodies is chiefly attributed to ſalts ſimple or intermixt: wherefore this deeply red tinged liquor may in all likelihood ariſe from a copious ſalt in the bloud whence the ſpirits emerge.

Laſtly, I doubt not to prepare ſuch a Haliphneumatical ſpirit of ſo nigh kin, Concordance as it were, Couſin German to the Animal: that upon the approach of each other they ſhall forthwith embrace and be marryed together.

Theſe foreſaid experimental effects, with their circumſtances being duly weighed, any but one very obſtinate may be induced *comparatis comparandis per Analogiſmum*, to grant that this tenuicle expiration of the bloud is of a ſaline Hypoſtaſis.

In

In the next place we are to contemplate the Luminosity of the spirits, wherein I shall contract what I could deliver at large, chiefly aiming at an Hygiastick end, that sickly man may be relieved. For confutation of Dr. *Betts* his opinion, that Light is a corporeal substance, I shall refer him to that Learned Philosophical Tract of *Helmont*, *De Ortu Ferma*, which I dare aver all the Wits of the Galenists were they concentrated in one, are not able to disprove. 'Tis enough if I can at this time instruct the Reader for a practical improvement of his knowledge, that the *Archeus* hath in it a formal or vital Light not igneous.

1. 'Tis certain there is a Light accensed without fire or heat.

2. Sith heat is an inseparable property of a fiery Light where e're this is existent, that must needs be apparent. Now in fishes there is no actual tangible heat, yet do they abound with Luminous spirits as well as creatures living in the air. For this we may conclude their Light is not fiery.

3. Let a fiery light be so modified or regulated, that it become tepid or gently warm: yet cannot it efficiently produce an essential form, all it can do is to excite and put the Architectonical spirit in the seed into action. If its Luminous beams be united it torrefies, forcibly alters, dissolves, and consumes every Concrete: so that now it only deserves the name of a Destroyer, not a Genitor or Preserver.

4. No sooner was the Heavens and Earth created, but the spirit, the principal Agent of all things living moved upon the waters, the material cause of whatsoever was destinated for a being. This

ſpirit was not only Luminous, but the fountain of Light, which in a ſort brooding upon this Element, made a previous diſpoſition in it for future productions. Afterward the igneous Light being created, then diffuſed in an ample manner every way, was by the command of the omnipotent gathered together, and as it were conglomerated into the Globe of the Sun, whoſe fomenting beams being diſplayed and darted upon this Terreſtrial Orb in their juſt mediocrity, do ſtir up, allure, and provoke that ſplendid ſpirit ſuccedaneous or Vice-gerent to that Protopneuma (with which all the Syſtem of this ſublunary world is impregnated) to prolification and Reception of forms eſſential, vital, and ſubſtantial.

5. We have no Reaſon to queſtion otherwiſe, but the Light of the Moon is fontally cold, as the Sun is hot. That having a Bias or Influence upon Water and Fiſhes living therein. This upon the Air, and whatſoever breaths therein: ſo that 'tis plain, the Photiſm or Illumination of the ſpirits of all Animals hath no eſſential dependance upon the fire: but upon a vital formal principle ſpecified and individuated, which makes the quiddity of the thing.

6. Nothing expreſſes more viſible luſtre and lucidity than ſalt, or what is ſeaſoned therewith, as is evident in the Sea, Bones, Glaſs, Precious Stones, which may by a Technical Proceſs be reduced totally into Salt. Sith then the ſpirits be ſaline no better ſubject can be imagined wherein the vital Phoſphorus can better reſide. Neither is there need of any ſulphureous particles to feed it: for as much as it is not of a nature like the Culinary fire, no longer continuing than it is main-

maintained with ſomething pinguedinous.

7. The Clarity, Diaphaneity, and Lucidity of the ſpirit, is moſt remarkable in the eye, conſiſting of an Aqueous, Vitreous, and Chriſtalline humour involved in proper Tunicles, which parts being moiſt and cold, are a very unfitting ſubject to entertain any thing of a fiery Nature.

8. If the ſpirits had any Igneous Light in them, the eyes of Cats, Owls, Bats, would illuminate the *medium*. It being proper to fire, to ſend forth bright enlightning beams whereſoever it is, if not intercepted. But no ſuch Radiant luſtre is emitted from them, therefore igneity cannot be preſent.

9. Nothing more lively repreſents Lucidity of the ſpirits, than the Gloworm, yet is there nothing of perceptible heat to be found in this Inſect.

Laſtly, Metalline and mineral ſulphurs are (not without merit) ſaid to be full of Light, yea ſome of them carry the denomination of fire, yet are we not to underſtand this otherwiſe than in a metaphorical ſenſe. For if it were meant a meer literal fire, it muſt either be Intenſe, *i. e.* Light gathered together Centrally, which muſt of neceſſity according to its property deſtroy not preſerve, or it muſt be Remiſs in its degree, *i. e. Igneum Calidum*, a moderate heat: then would it exert its vertue only by heating, not able to reach to a greater excellency. Its active energy depending upon heat principally would quickly (as the ſubject matter wherein it lodges is exhauſted) become flaccid, depauperated, and at length quite annihilated. Seeing therefore theſe ſulphurs

phurs are exempted from any ſuch deſtructive, manifeſt eaſily tyred out operations. We muſt be forced to give in our ſuffrage that this formal light in them by which they act to amazement, imitating as it were vitality, takes its Pedigree from a more Illuſtrious extract, differing *toto Genere*, from that which is τὸ πυρῶδες, a burning light.

This Problem being ſo far illuſtrated, we muſt be forced to grant that the ſpirits as they are ſaline; ſo are they endued with a formal light, differing from what is fiery.

If ſo, then 'tis plain Dr. *Betts* and thoſe of that Sect take an abſolute, indirect courſe to Cure diſeaſes by Inſipid, Watriſh, Cooling, Unctuous, Dreggy, Lutulent, Muccaginous, Glutinous Medicines, full of darkneſs and obſcurity, lightly regarding to ſeek after (by labouring with their own Hands) thoſe Remedies which ſymbolize being of affinity with the vitals, ſuch as are ſublimed ſaline ſpirits, volatile Alkalies, bright, Luminous, glorified ſulphurs.

If this Peripatetick had but the gift of healing by means of ſuch Arcana (the true uſe whereof if he pleaſe, I can ſhew him) he would no longer be *Hæmoborus*, a Conſumer of this precious Balſom, *nimis Auctum*, whenſoever as he miſ-conceives it too much abounds, taxing us of *Hæmophobia*, as in p. 304. becauſe we ſpare to let it out good or bad promiſcuouſly, being better acquainted than himſelf with the efficient material cauſe thereof.

In a word, let me but enjoy ſo much of a fair reſonable requeſt, that this Phlebotomiſt will ſtand to equal trials, referring the Arbitrement

to

to thoſe who are guided by my Lord *Verulams* Rules. I ſhall oppignerate or depoſe any thing of what value ſoever I poſſeſs, ſuppoſed he will engage the ſame: that I can make it appear practically, that Apoplexies, Feavers, any exceſſive Hæmorrhagie or the like do not ariſe, as he aſſerts in page 305. from meer fulneſs of bloud, but rather from ſomething extreamly acid, acrimonious, degenerate, venomous, or malignant lurking therein.

A Stomachical Spirit or Eſſence commended to the World.

HAving in this foregoing Treatiſe of the Cure of diſeaſes ſeated in the bloud mentioned συνεχῶς, frequently proclaiming *uſq; ad Ravim*, that whoſoever will act the part of an Honeſt, Able Phyſician in order to ſanation, muſt uſe his utmoſt endeavour to preſerve in health, as alſo to reſtore in ſickneſs, the Eutonie and vigour of the ſtomach, the Mine, Fountain, Root, and Womb of moſt infirmities, (this being delivered not *Gratis*, but backed with practical Demonſtration) I apprehend my ſelf obliged to improve my Talent ſo far for the benefit of the world, this Noſocomion Catholicon, as it were an univerſal Spittle, that it may enjoy the uſe of this Alexi-ſtomachon, or Stomach-Remedy, of which I am certain none breathing on this Atmoſphear but may ſtand in need. Touch-

Touching its Facture or framing, although it be reckoned one of my Medical Secrets of the Lower Class, yet I shall still keep it within the Walls of my Ergastery or Chymical working place, till I perceive more Sincerity, Candour, and Gratitude abroad, than hitherto I have found.

I suppose there are some botching Mimetick Chymists, who will not be wanting to attempt to sophisticate, adulterate it, imposing upon unwitting persons their shadow for this substance, of such I advise all to beware, for they will but disgrace and degrade the Medicine, to the prejudice of mans health, and abuse of the Art. For this I can asseverate, none shall ever without strict instructions even find out the right Philosophical Manufacture thereof, unless he himself be both Agent and Patient, that so he may be guided by the exquisite gust, and peculiar tast of his own stomach, how to be able to correct his aberrations in the purification or exaltation of every single Concrete, as also afterwards to make a right connexion or combination of the same, that they may be brought to act *tono unisono*, in an harmonious manner. Take this short description of it: It is in colour usually like Amber, yet sometimes much more intense, even Ruddy. In Odour and Sapour very piercing, being very volatile, endued with great tenuity of parts, it seems to be for the present a potential fire, as it were a Caustick, threatning an *Eschar*: yet is it most innocent, congruous to the *Archeus* or vitals, strengthning the part it toucheth, leaving not the least ill impression behind, so that I can put it into my eye without the least hurt, and have often distilled it into my ear.

It

It doth as much tranſcend for medicinal uſe the common ſpirit or Oil of Sulphur, Vitriol, Salt, ſuch like fretting corroſive Liquors, *quantum lenta ſolent inter viburna Cupreſſi*, as an Almond exceeds an Acorn in goodneſs. It is moſt durable not to be corrupted, only it hath Mercurial wings, it will quickly take its flight if it be not kept cloſe Priſoner.

I dare maintain there is not a Medicine of this Rank in the Nation more active, efficacious, ſafe, of more general profit for the life of man: (this Poſterity will allow when it ſhall ſufficiently underſtand it) than this *Alexi Stomachon*. Yea 'tis pleaſant enough if rightly ordered with a proper vehicle, unleſs to thoſe nice, waiward, untractable, unreaſonable prejudiced perſons, whom like Children, hardly any thing will pleaſe if it go under that Bugbear name of Chymical.

The vertue of this *Alexi ſtomachon* given experimentally, is of ſo admirable uſe, that I may in verity aver it is able without an Hyperbole (let the *Ariſtotelian* unſavoury humoriſt value it as he pleaſe) to weigh down the monſtrous bulk of an Apothecaries ſhop.

It powerfully corroborates the ſpirits, ferments, and digeſtion of the ſtomach, rectifies the Spleen, diſcuſſes, expels flatuoſity, wind, *&c.* ſweetens in ſome meaſure the ſharpneſs of the Latex, or any fretting juice. It ſubtilly penetrates the Veins and Arteries, being circulated with the bloud, which it very much mundifies. It is Diaphoretick, cauſing a kindly breathing in the ſkin. It is alſo ſomewhat Diuretick, carrying off gravel from the Kidneys, hindring that it be not engendred, being helpful in the Dyſurie

and

and Strangurie. 'Tis of great service against pains in the side, the Colick, Griping of the Guts. It is Cordial, preserving from Lypothymie, restoring those who are surprized with a defection or fainting of the spirits. It is Anti-scorbutick, prevalent against the Scurvy. Anti-malignant, good against venomous Contagious diseases. Antipyreton, effectual to anticipate feavers, as likewise to help to cure the same. Antidypson, an excellent quencher of the Thirst, taking off preternatural heat or cold, by removing the efficient cause, reducing the parts to an Eucrasie. Anti-hysterican, affords aid against fits of the Mother, the Whites, &c. It dissolves coagulations and grumosities, maturates crudities, abates a nauseous disposition or vomiting, subtiliates and cleanseth away slimy tenacious flegm, giving ease in difficulty of breathing, mitigating the violence of the Tissick. It is available against melancholly Imaginations, Hypochondriack passions, Cachexies, Dropsies, Atrophies. The frequent use thereof strengthens the Brain, Sinews, Loins, invigorating the Memory, and all the senses.

Being outwardly applyed it challenges Noble effects. For 'tis very healing, Balsamical, curing green Wounds and Soars, being lightly touched therewith often repeated. I have found it very commodious in Ambustion, scaldings, burnings: Some drops being frequently distilled thereon, forced inwardly by the bottom of a smooth glass.

I cannot but commend it experimentally, as a singular Antiodontalgick, one of the best Anodines or asswagers of the pains of the Teeth I have met

met with hitherto, being of great force to preserve them from corruption, withall resisting the putrefaction of the Gums.

Neither is it to be contemned for the mitigation of the pains of any part, strengthning or quickning the *Archeus*, or vital spirit thereof.

With many more laudable properties is this *Alexi-stomachon* endued, which frequent use thereof, and a longer, strict, sedulous practice will bring to light.

The quantity to be exhibited is of great Latitude, from one to ten: yea, I will undertake to give twenty times as much as the common portion, without the least injury to any.

The ordinary Dose is twenty, thirty, forty, fifty, sixty drops in a draught of any strong Liquor, as Beer, Ale, Wine, or whatsoever doth best relish with the person.

There is no need of being precise or curious concerning the time of taking it: for when any one is Cacostomachical, troubled with indigestion, wind, pain, gripes, or any of the foresaid affects, let him take liberally thereof.

He that constantly takes every morning thirty or forty drops, shall prevent many mischiefs in reference to his health.

I am not ignorant the Galenists (whose Judgments in these Philosophical Manufactures, and the experimental use of this and other Spagyrical Remedies are as much depraved, as the tast of any man in a high feaver) will not be wanting according to their former Tenour, rashly to censure openly, or at least privately to sugillate this saluriferous medicine, carping at it as too hot, burn-

burning, violent or ſtrong, repreſenting to ſome perſons eaſily to be ſeduced Mormalocheia, Scarcrows of danger, they may incur hereby of conſuming the Radical moiſture, putting nature to a ſtreſs: Of the great inconveniencie may come from the cuſtom of taking this ſtomach ſpirit, adding that although it ſeem to do good for the preſent, yet in the future it will ſhew its miſchievous condition by ſome unhappy event. Such like defaming undervaluing Language I expect from ſome malevolents. But bleſſed be my Stars, my ſenſe of Abuſes herein is become Callous: for I vallue not their obloquies, being aſſured I can eaſily wipe of any of theſe Aſperſions.

As to what is objected, that this ſtomach-ſpirit is too hot, burning, *&c.* I anſwer, whatſoever is ſo properly denominated, muſt either harbour ſome corroſive fretting ſalt, highly exaſperating the *Archeus*. Or 2. Abundance of Recrements diſcrepant, burdenſome, offenſive to Nature. Or 3. A Clandeſtine poiſon, whoſe fermenteſcent Corpuſcles being hoſtile to the vitals, ſtir up a preternatural ebullition, effervеſcence in the juices, ſo conſequently an exceſſive heat.

That there is no ſuch evil endowment or property in this medicine, I am fully certified by experiment, and can make evident. 1. That the Textures of its particles are not in the leaſt fretting, gauling, or burning, but are ſymbolical and amicable to the Animal ſpirits, ſweetly cloſing in with them. 2. That it is defæcated, rid of any impurity which may give the ſtomach any trouble in digeſtion, ſo that it is no ſooner admitted, but becomes a welcome pleaſing Gueſt, having freedom to exſpatiate every way, no whit fettered

with any dross or filth. 3. It is so far from any malignity, venenosity, or virulency that it is Anticacoethes, Antiphthora, an Antidote or counterpoison mortifying (*pro modulo*) contagious Atoms, keeping Liquors from Hyperzymôsis super-fermentation, a tendency to corruption.

The terrefying phantasm of consuming the Radical moisture doth not a jot concern this Remedy: sith it in no wise acts proportionable to the flame on Oil, Tallow, or Wax; for these the more they are accensed, the greater expence is made of them, therefore sooner exhausted. On the other side, the more there is an Eclampsis, Effulgescence, Radiation of the vital Light by means of this shining spirit, the more any defects in the ferments and constitutives of the body are repaired, a prevention being made of their future decay, and so the life prolonged.

This vain conceit doth truly square with the Galenical, not the *Helmontian* Doctrine, which as I have before explained, will not admit of the efficient material cause of spirits, to be pingued-nous and fiery.

It is as far from truth to alledge a stress or force, is put upon Nature by the efficacious power of this Remedy, as falsly to accuse any one of offering violence, who comes into the assistance of an honest Traveller, assaulted and over-powered by a Robust thief.

A thing good of it self, is made never the better or worse by custom.

I know no reason why any one should be afraid to drink a cup of the best Canary at any time

when he is faint, because he hath thoughts he may go into a place where no such pure Liquor can be purchased.

Notwithstanding if it fall out so, he may live comfortably without it, as many can testifie. It is madness to refuse what is innocently vertuous in case of great need (when ever it is offered) out of a foolish apprehension the same cannot be acquired another time. The last is a taunt, absurd, and malicious in reference to legitimate Spagyrical preparations, wherefore I set light by it; yet if any Learned Physician declare so much, I know how to deal with him: as for the contumelies of Idiots, I count them not worthy my Pen.

Some other Eustomachicks and Hæmacatharticks, cleansers of the bloud, subordinate to greater Arcana, I have in store, which (according as I find a grateful Reception of this) I may bring to light.

Cor-

Certain useful Instructions pertaining to the Diet of those in a Feaver, afflicted with the Scurvy, or any long Disease.

TAking notice of the frequent Errours committed by Learned Doctors in the ordering the Diet of Acute and Chronick diseases, I conceive it my duty to reprehend the same, as likewise to deliver some Regular Diætetical Documents, grounded upon firm medical tryals, tending to the reforming several abuses herein.

1. I observe some Physicians to scruple to give their Patients enduring extream Thirst in a feaver, a draught of any Liquor for the mitigation of the same, least as they unadvisedly fear it should cause a greater accension of the feaver, in such sort, as water cast upon burning Coals, seems almost to quench it for the present, but afterward makes it burn more intensly violent.

Let such know their allusion to an *Ens*, inanimate (which upon the diffiation or carrying off on a sudden a great part of suliginous ashes obstructing the pores of the fuel, becomes more active, making a greater conflagration: the combustible being disposed thereto) will not at all excuse their indirect injunction of Abstinence from drink in a feaver, being according to their

testimony, hot, dry, or thirsty. Wherefore the genuine indication directs us in this Case to give Liquors which humectate: and although I am not ignorant, that sometimes Rotten, Nidorous matter, having an Odour like some thing burnt, or any filthy concretion in the stomach, may lie up in a feaver excessive drought, which requires peculiar Remedies for the extinction thereof: yet many times it arises from a salsuginous Latex, or a defect of the aqueous Liquor, which without dispute requires a supply of humidity. Let none then hæsitate to offer liberally what is potulent or liquid to one that is thirsty, for 'tis both necessary and consentaneous to nature so to do: yet through this omission the good juice or solid parts may suffer a deperdition. Moreover tenacious, clammy, gross excrements may by means of good moisture taken in be made more fluid, dilute, and so more capable to be expelled.

2. I find a sort of Physicians too forward in prescribing their languishing Patients in feavers, Water-gruel, Broths, Jellies, Poched Eggs, or such like aliments, supposing thereby to keep up and restore the strength of the infirm person, not considering that the Stomachical ferment of any one febriculous is so perverted, that whatsoever of the aforesaid food is ingested becomes spurious, abortive, or Cadaverous, most unfitting for nourishment, encreasing both weakness, as likewise the febrile calamity: quite contrary to the effect in a Hail Body, whose vital strength is augmented by wholsome Diet.

This is verified by the honest able *Hippoc. Si quis* saith he, *Febricitanti cibum dederit quem sano exci-*

exhibet, valenti robur. Ægrotanti morbus fit. What is more plain? yet these self-conceited Galenists will not be convinced of their folly in this kind, although taught better things by this Hiatrical Hero: whose writings they verbally admire, neglecting to follow his Doctrine in a right sence practically. Well, for all this they undertake to excuse their Culinary sollicitude or curiosity; pleading that such εὐπεπῆ, things of easie digestion, as Broths, Jellies, the juice of flesh, *&c.* may be admitted into the Ventricle for sustentation of life: sith they are fluid, thin, easily passing away without any great nocument. I retort according to the vulgar Proverb, They had almost as good eat the Devil, as the Broth he is boiled in; for these Liquors impregnated, and sometimes satiated with nutritious particles, must needs cause notable disturbance in this noble part, where the disease is chiefly seated. For the *Archeus* intending to make a laudable Chyle, but mistaking, being frustrated of its scope for want of fitting Organs tasting an ill smack, finding nothing agreeable to its structure, doth the more rage or fret, changing what is otherwise alible into a filth of various colours and consistence, as Green, Yellow, Black, Slimy, Flegmatick, *&c.* Hereby the feaver must needs be graduated, the morbifick matter increased, and a confusion brought upon the vital Oeconomie, an enemy from abroad being wilfully received, which forthwith prevaricates, taking part with what is hostile within, to the betraying nature sometimes into the hands of a mortal malady. Away then with these Clogging, Dull, Flat, Vapid, debilitating Decoctions of

the Kitchin, with all their crude, vegetable ingredients, most injurious to a febrile stomach: and learn from a Philosophical, Chymical Operatory how to order the Diet of any one in an Acute evil, ministring what is congruous and delectable to the vitals, without offering violence to the digestion of the *Dumvirate*, which prompts me to proceed to another grosse errour in Diet.

3. As there are a Company of Non-sensical Physicians, who are loth to allow the dry soul of one scorched with a feaver a sufficient quantity of moisture to allay the thirst: so are there multitudes of Learned Dogmatists (I am certain egregiously ignorant in this particular) who although they assent, their Patients should have good store of Liquor granted them, as properly answerable to the indication of siccity or drought, yet must it be so qualified, that it ought by no means to contain too many hot particles, least they should seem to act contrary to the definition of a feaver, which is as they proclaim, but falsly, *Calor præter naturam*, a preter-natural heat, wherefore they strictly injoyn Posset-drink made with some poor starveling Liquor, Barley-water, wherein cooling or very temperate herbs are boiled, small Beer, fair Water, Rose-water, with some acid juice mixed, *&c.* to these they most devoutly keep a weak wretch, not doubting to mitigate (although they have failed many million of times) a *Causos* or any burning fit: How is it possible these men should be successful in Cures, who are to seek in prescribing a Dietetick course aright? *ano absurdo dato mille consequuntur* is infallible true

in

in fundamentals. How many mens lives hath this one miſtake of the eſſence of a feaver coſt? for being moſt part intent to remove a quality or accident, they become very forgetful to carry off the material cauſe of diſeaſes: which can never be performed aright, unleſs the ſtrength be ſupported by what in ſome degree is adequate to it, which is ſo far diſ-reſpected by theſe Pſycrologiſts preſcribers of coolers, that they will by no means approve of a Cup of Wine, or a draught of ſtrong Beer or Ale (becauſe too hot as 'tis fancyed) the principal corroborating Diet, which I conſtantly preſcribe to all my Patients, and can maintain to be moſt fitting for them; omitting Broths, Water-gruel, &c. For having tryed both ways, I find by certain daily experience, that vinous, ſpirituous Liquors prepared as they ought, preſerve the native vigour, ſtir up the expulſive faculty, attenuate, reſolve, cleanſe away groſs matter, ſtrengthen the ſtomach, augment the vitals, by means of which a Diaphæreſis, a laudable breathing ſweat follows, the direct way to help to Cure the Plague, and all other ſubordinate feavers centrally: ſo that hereby one ſhall far ſooner be reſtored to perfect ſanity, with leſs fear of relapſe, with fewer Reliques of excrements, purer bloud, better colour, and far more active agility and tenſity of the nerves, fibres, and muſcles: than he who is tyed up to maukiſh, inſulſe, vapid, cold (which is often a ſymptom of death) ſlops wronging the chief place of digeſtion, obſtructing or wedging in faculent droſs, impoveriſhing the ſpirits, hindering the extermination of Thorny, aculeate impurities, through all the Emunctories

stories of the whole body, especially the skin. Herein it appears how diametrical opposite the method of the Galenists and *Helmontians* are as well in Diet as Pharmacy: they make it their study to please the Palate for the present; withall to pessundate and starve the animal Genius, for the avoidance of some petty inconvenencies, as too much heating or drying, giving thereby advantage and more force to the disease. These *i. e. Helmontians* put out their utmost endeavours fontally to extirpate what is noxious, indulging and animating the *Archeus*, that it may be enabled to profligate its enemy (not startled in a vulgar manner at some seemingly frightful appearances, as extraordinary heat, an inquietude, a little raving, a swerving from right reason) being satisfyed that these are but the effects or fruits, of an Hermetick motion in the spirits excited and increased by good Liquors, easily united with them for the routing and putting to flight every way whatsoever doth disturb its vital Government.

Were these Dogmatists as good Interpreters of *Hippocrates*, as the Learned Chymists, still having in readiness at their fingers ends some of his Aphorisms, they would never be terrefied at τὰ μοχθηρὰ γινόμενα παρεγλόγως, any accident affl.cting or troubling the Patient, no evil cause or event attending. For my part, I always look upon an intense heat following a draught of strong Liquor, rightly ordered as fore-runner of a succeeding sweat, the most kindly strait way to Cure a feaver; which not doubting to bring to pass, I value not the discommodity of heat a rush: sith the Branches will quickly wither when the

the Root is plucked up. Moreover moſt or all vehement feavers have at this day notable malignity in them: Certainly then according to the beſt Reaſon and foundeſt experiments, confirmed by the late Plague, the moſt generous Liquors of the ſubtileſt ſmack are in this caſe to be exhibited largely without inſiſting upon the nicety of any danger from heating, which though it be a terriculament to them, yet to me it is great incouragement of a happy evaſion: For I look upon thoſe ill conditioned feavers as moſt mortal, where there is but the mildeſt heat manifeſted, by pulſe, urine, and contact of the skin. For oftentimes madneſs, deviation from right underſtanding, a Lethargical or ſleepy diſpoſition ſuddenly break forth. *Nihil eſt quod tam magnificè prodeſt quod non aliquo ex modo obeſt.* What matters it if the heat be magnified (beſides the main purpoſe) to ſome ſmal trouble, if ten times greater benefit accrue to the ſick. It is impoſſible any Phyſician ſhould perform his duty as he ought if he boggle at the foppery of heat and cold, meerly momentany and tranſient, often deluding our ſenſes. Forbear then ye jejune, miſerable, cold comforters any longer to waſh this moſt exquiſitely ſenſible membrane with any infrigidating, fruitleſs, ſluggiſh, dead decoction or infuſion, in hopes thereby to allay the feaver in this prepoſterous manner: but take this courſe which I have known effectual many years.

Permit the febrile Patient to drink at any time when he is very thirſty, but let the potulent or what is drinkable be well impregnated or filled with a ſufficient quantity of ſpirits.

Spaniſh

Spanish or French Wine are to be given either of themselves, or diluted with Beer or Ale. The best strong Ale well brued, discreetly kept of a just age is to be approved, if that cannot be obtained, I advise strong Beer somewhat stale, with a convenient quantity of white powder Sugar therein dissolved, or some addition of Ale, according as the palate relisheth, also a little Ginger grated therein, and juice of Orange: For variety I deny not Posset-drink prepared with a pint of the most Ædifying Ale, half a pint of white Wine, a pint of milk, make it clear, tinging it with a little English Saffron, squeeze the juice of Orange into it, spurting the Balsamical effluviums of the Pill pared very thin into it.

If the infirm desire mace Ale, I shall not deny him: suppose it be well Aromatised, the Liquor being but very little boiled, least the more subtil virtuous part fly away: of which over-sight some incogitant Physicians are frequently guilty, for want of insight into distillation: this is the Diet which I injoyn my Patients, always pleasing their appetites with what is tolerable, excluding Broths, Water-gruel, or whatsoever is not lively. If any Doctor contradict this way, I question not to make such an one to appear grosly blind in *Materia Medica*, and very destitute of prevalent Remedies. In Chronick calamities, as the Scurvy, &c. I give any one leave to gratifie his stomach with that which it can best digest, and to which it is most accustomed, though perhaps none of the most commendable food: yet I generally condemn meer Milk, which I find our Learned Colleagues when they are gravelled, knowing not

what

what to do more by their feculent compositions of the shops, prescribe with a great deal of Ceremony to their poor debilitated Patient brought into an Atrophie (I dare maintain sometimes by their uncorrected drossie Medicines) or a Consumption (as they will make them believe) sending them into the Country to feed upon the plain simple white juice of a red Cow (and why not black as well, I could never understand.) By this means they hope (yet still come short, unless by accident they recover from some other cause) to redintegrate the health of one emaciated, never taking care to rectifie the ferments of the *Duumvirate*, which as long as they continue so depraved, it is impossible milk should digest for nutrition: if so, it must needs precipitate them the sooner (as it often doth) into their Graves: whereas I am confident upon good fundamental notions, were some Pneumatical lively potions given often to these, thus usually extenuated from a Scorbutical seed; they would ten to one find greater benefit than by a juice prone to coagulate or degenerate in a depraved stomach: for according to our *Hippoc. Lac Cephalicis exhibere malum: malum est etiam febricitantibus & quibus suspensa quasi; Pendula Hypocondria murmurant & etiam siticulosis, i. e.* Milk is naught for them that are troubled with the Head-ach, a feaver, and who are Hypochondriacal and thirsty: Find me one Tabid Atrophon fallen away, who is not disquieted with any of these symptoms (which is very rare) then shall I subscribe that the use of Milk is laudable in such a case. Till then, I must publickly declare that it causeth far more mischief than

good

good. Were I not stinted, intending brevity, I could have inlarged my self upon this subject, discovering what notable damage innocent Infants suffer from this Galacto trophia, nourishment by a Lacteous juice; the tractation of this I shall reserve for a more opportune time. Not only Milk, but likewise several preparations from it is to be rejected, especially Cheese: the frequent much feeding on which, doth not a little promote the Scurvy, and other long infirmities. To eat plentifully any thing made of Ceres, Heavy, Lumpish, clung as bread not well leavened, not throughly baked, or that which is no better than paste is very unwholsome. Although I have no great kindness for Milk, yet in protracted diseases, I admonish all labouring under them to be more sollicitous for their fluid than solid food, for *Hippocrates* Aphorism dictates: *Facilius est reſici potu quam cibo*, *i. e.* according to our exposition suitable to Chymical Observations: Any one feeble may sooner be revived, recovering his strength by thin, lusty, hearty daring Liquors, as Wine, the spirit of Mault, or any other vegetable, than by gross, lazie, rude, blunt provisions of the Kitchin.

Lastly, I have sometimes considered of how great a Deception, some Culinary Doctors are guilty in prohibiting their Patients (infested with the Stone, Gout, Scurvy, Tissick, and other maladies) the lawful use of common Salt, the most necessary commodious creature next the Sun for the welfare of mans life. Now the reason they give for this prohibition is (as they often dictate to the sick) that it engenders salt humours,

mours encreasing the saline matter of diseases. I confess I cannot altogether exempt Table salt from some little inconvenience (which most things are liable to) yet if the great benefit thereof be comparatively weighed with the damage that doth far transcend this. For it is a great preserver against corruption, most grateful to the stomach, which it corroborates, exciting an appetite. It attenuates, cleanses, dissolves, mucilaginous excrements: being a great enemy to worms, yea as *Helmont* notes, pag. 20. *de Lithi*, eaten in large quantity, it hinders the coagulation of the Stone, destroying it while it is in the Egg. *Hippocrates* commended it in his time as a powerful Antidote against the Plague. Let none therefore fear to eat salt freely with their fresh meat, nor any food well corned (only forbearing if they can) ship flesh or fish, whose best alible juice is consumed by long excessive Conditure: the more volatile parts of the Salt being exhaled or become fixed) for some part thereof is made urinous, the rest being discharged by the Intestines or Kidneys, with profit to the health. Sith also sugar is reckoned to be a kind of sweet salt, I advise any one (according to sound experience) Scorbutical or vexed with a long emaciating infirmity (notwithstanding Dr. *Willis* prejudice against it from the delusion of the fire) to take (if his stomach bear not an innate Odium to it) plentifully thereof morning, and between meals dissolved in a proper Liquor, as stale Beer, white wine, *&c.* with a small portion of Ale added, the worser sort of which is much corrected by Sugar.

A short Discovery of the Nature of that malignant calamity, the Griping of the Guts.

I Am constrained to pity distressed man, when I contemplate how his poor skin is daily sacrificed to the jaws of death through the transverse method and medicines of those, who though they see their endeavours usually frustrated, yet like a blind horse in a Mill, they will by no perswasions leave their ill wonted Tract of *Practice*.

It is obvious to any circumspect observer, that our corporal infirmities as well as our mental vices, are at this day exceedingly multiplyed and magnified in such sort, that Physicians are startled to see them so insulting and raging, such innovations of truculent terrible symptoms accompanying them: yet for all this, very few labour to acquire, applicate, and appropriate Remedies proportionable to the grandity of our evils. Nay rather they who attempt so noble a design, are discouraged, being looked upon as so many Hereticks in Physick.

There hath of late among other upstart, feral Plagues, appeared upon the Stage of this little World, a strange Heteroclite Monster called the Scurvy, acting its part continually in divers shapes, counterfeiting the guise of all or most other diseases. Sometimes it consumes by little and little, as it were grating and crumbling one into the Grave: then again it rends, distracts, sepa-

separates the union of body and soul in a very short space suddenly puffing out the Lamp of life. Now it seems to be Couchant, then Rampant: so alternately Acute and Chronick.

Among multitude of Phænomena or appearances of this grievous calamity, there is none at this day more eminently Atrocious, than this termed the Griping of the Guts, which although it passeth among the vulgar for a substantial Disease, yet is it in reality only a Product, Concomitant, Accident fruit or effect of a Scorbutical virulent Root, which must be struck at if any good be done to a purpose.

I plainly perceived the Scurvy long before the late most fierce Pest brake forth, did gradually get strength, spreading it self in an extrordinary contagious form, insomuch as it arrived according to my prediction, to a high pitch of venenosity, making havock of thousands. This outragious Tragedy being passed over, it returned *in Statum quo prius*, as it was before, still harbouring an occult poison, which works in a Clandestine slow, *furtive mode*, to the insensible undermining and depredation of the vitals, till upon an extimulating contingent, it takes advantage, making an assault or irruption unawares upon the principal part the stomach (whose ferment was before debilitated) as likewise its long Appendix, the Intestines, which it lancinates, convels, and cruciates, colliquating the nutricious juices, turning them into an acid, fretting, vexatious *Ichor*, bringing a damp upon the spirits, and if not timely revoked, totally extinguishing them.

The

The excretions or evacuations of some are very large, to twenty, thirty, forty, fifty, yea an hundred stools, with wringing Gripes usually, yea, oftentimes with intollerable racking, Convulsive pains. One hath only a flux down-ward, another throws off both ways, by vomit and dejection. These Torminous Griping pains have several other signs and symptoms accompanying them as a feaver manifest or hidden, Vertigo or Giddiness, Cephalalgie, great pains of the head, a Sopor or drowsiness, tedious watching, phrensie or alienation from right reason, lassitude, notable weakness of the limbs, difficult breathing, a pulse commonly weak, inordinate, a palpitation or trembling at the heart, Lypothimie, fainting away, oftentimes great drought, soarness of the Throat, rough dry Tongue, pains about the sides, Hæmorrhagies, fluxes of bloud, Cardiogmus, heart-burning, oppression at the stomach, a nauseousness or loathing of every thing, yexing, unsufferable torment in the loins, spots lying deep in the flesh, hardly to be discerned, urine for the most part like one in health, sometimes thick and troubled.

The irritating or provoking cause of these torminous wringing passions, is a very sharp fretful *Crnor*, *Ichor*, or *Sanies* generated by a seminal fermental poison concentrated about the *Duumvirate*, which puts the *Archeus* into a great indignation, whereupon it makes in some places a colliquation or tabefaction, in other a coagulation of the wholsome juices. The fore-going causes are many, as Air, Diet, Contagion, hereditary disposition, *&c.* which any one ingenious may accor-

according to his own intelligible capacity examine how this calamity is like to terminate, or what will be the event thereof, a judicious Prognostication grounded upon Philosophical Remedies can best inform: for 'tis impossible a Galenist should be Critical as he ought.

If there be a great malignity, virulency and extream pravity in the Scorbutick Gripings; so that it becomes graduated, a feaver with other bad symptoms, as Lypothymie, great pain in the head, yexing, convulsion, *&c.* joyned thereto, such an one must needs miscarry, unless the venomous matter be transmitted by vigour of the *Archeus* to the skin in form of madefying large Sweats, or more gentle Breathings, with eruption of great store of spots, pimples, or red blotches. For 'tis a certain truth, a medullary Radical Cure can never be performed unless this intoxicating *Ichor* or *Tabum* become Eccentrical, being sent packing to the surface of the body (the readiest Emunctory or conveyance of whatsoever is of a Deletery condition) having made a morbifick impression upon the stomach.

If these malignant Gripes copulated with a Feaver invade any who hath been enervated or debilitated by a long infirmity, 'tis very hazardous if such an one escape.

Intemperate persons are in greater danger hereby than those who observe the Rules of mediocrity.

If the ferment of the stomach be very much spoiled, the *Archeus* being at a very low ebb, the case is very desperate.

If some of the worser symptoms appear, and the patient be also foolishly adverse to take spagyrical preparations, that person is to be left to a prognostick.

Whosoever evades by vulgar Medicines doth often live crasie, being apt to fall into some evil affect of the like Idæa, unless nature be extraordinary benevolent.

It falls out (though rarely) that there is a Metastasis or translation of the Torminous matter of the Gripes into the Limbs, whereupon a Palsie or Gout supervene to the preservation of the Life.

The Indications directing the Physician to discharge his duty, are either Preservative or Curative.

Principiis obsta venienti occurrite morbo: Prevention is the very Quintessence of Politie. The best way is to break this Cockatrice Egg in time, wherefore observing the Diet set down in the Chapter going before (if the Scurvy so far get head, that it threatens these grinding (torturing Gripes) the most certain means I have found effectual is forthwith to offer a proper vomit, such as I formerly deciphered. Afterward to give Eustomachicks, Anti-scorbuticks, corroborating, dulcifying, Abstersive, Resolving, attenuating Specifick, Anti-malignant Medicines, as several factures of Tartar, infusion of Scurvigrass, Horse-radish Aron Roots in spirit of Wine, also the volatile parts of the foresaid vegetables brought over in a clean glass, tinged with a little English Saffron. Garden Scurvigrass, Watercresses, Horse-radish, Juniper-Berries, Ginger,

&c.

&c. ſteeped in ſtrong Liquor. Drink thereof every morning with perſeverance, diſſolving in every draught a ſcruple of Cremor of Tartar poudered very fine, and Chalybeates technically made with the Artiſts own fingers are of great validity: alſo certain Pills I call Polychreſtæ are powerful to ſtrangle this Scorbutical ſeed. Let any of theſe or the like be taken according as the Idiſyncraſie of the ſtomach of each individual doth beſt reliſh: but let none be ſtartled at the ſubtil particles of the Medicine, dreading they be too hot, liſtning to Dr. *Willis*, who erroneouſly delivers there is a dyſcraſie in the bloud of one Scorbutical Sulphureoſaline, in another Salinoſulphureous. Out of this reſpect he orders his Preſcripts ſuitable as the diſeaſe is more or leſs hot. Now this is meerly Galenical to be rejected by an *Helmontian*, who knows the Scurvy fontally is neither hot nor cold, withall 'tis the part of an honeſt able Phyſician to eradicate, not to inſiſt upon the Lopping of qualities meer Suckers or Sprouts ariſing from the Root.

Touching the Cure or removal of the vexatious Gripes frequently connexed with a Feaver: the beſt upright method is to ſearch this primary Malady to the bottom, *i. e.* forthwith to give an Emeto-Diaphoretick which may cleanſe away any fermenting impurity about the *Duumvirate*; likewiſe to carry off through the pores of the univerſal Membrane, and other larger paſſages, the venemous Scorbutical *Serum* or filth, ſweetning the violent acidity thereof, and mortifying the poiſon. Beware of meer Aſtringents whatſoever conſtipateth or ſtoppeth, for this courſe will

but aggravate the grief. Alexipharmaca, Diaphoreticks, Analeptick, Sudorificks, ſpiritual Liquors are to be followed cloſe without jealouſie of heating too much (let the Humoriſt ſay what he will) I much commend ſpirit of *Tartar* C. C. which although certain Galeniſts declaim againſt as too hot, dangerous, *&c.* I'l ſtand to make it demonſtratively evident: there is not a more ſafe, effectual Remedy in all the Apothecaries ſhops from one end of the Town to the other than this, if it be fabricated by a true Pyrotechniſt, as for that *Caveat Emptor*.

The eſſence of Ginger: *Elixir Proprietatis Med. Helmont.* Alexiſtomachon *noſt.* are to be approved, alſo ſpirit of *Tartar* well deſæcated, Oil of Sulphur, Vitriol ſpiritualized, Antimonium Diaphoreticum made Philoſophically, as alſo *Lac Sulphuris* a moſt ſafe Remedy, though formerly a great ſtumbling block to thoſe who run upon the falſe Sent of Qualities: The Tincture of Hæmatites or Bloud-ſtone. The exalted Sulphurs of Metals and Minerals. He that is acquainted with the Spagyrical Manufacture of ſome of theſe forenamed, together with their juſt uſe, need not doubt to act the part of an Artiſt in the ſolid Cure of this and other Calamities.

FINIS.

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SEveral Errours are committed at the Press, which the Reader is desired to Correct himself, the Avocations of the Author not permitting him to Remark them.